Table of Contents

1. Introduction

Mankind is ever in search of pure happiness making all kinds of efforts since time immemorial. Records since ancient times till present reveal despite development and progress in various spheres of activity, the most fundamental issues remain unsolved and all nationalities and races are plagued with social, ethical, financial, physical, and mental problems – is every day experience. The calm, peaceful and serene atmosphere of earlier times is absent – discontentment, misbelief, violence, atrocities, cheating, terrorism etc. are ever increasing at alarming rates threatening the very existence, stability and security of the so called civilized society. All progress oriented intellectuals need to investigate the background.

Historically, all these development and issues, viewed properly demonstrate all events in this world occur solely as per His will – and the absence of this knowledge is only responsible for all our problems. In this Universe, various types of plants, insects, creatures, and animal kingdom team up with man cooperatively with responsibility for all happenings. This document illustrates the methodology for this type of knowledge.

As a precursor to this, details like What is the meaning of this World? What all are present inside? How do they exist? How do they relate to each other? How was this Universe created? What events are taking place inside this Universe? How are they happening? Who take what roles? What are their individual native abililities, qualities, capabilities, and merits? How do they operate? – the methodology for determining these and the underlying infrastructure – all these need to be understood.

Vishnu Supremacy

Vayujeevottamatva

HaraVaishnavottamatva

Concept of Difference

Inter-jIva difference

Life-matter Difference

Inter-iIva Difference

JIva-paramAtma Difference

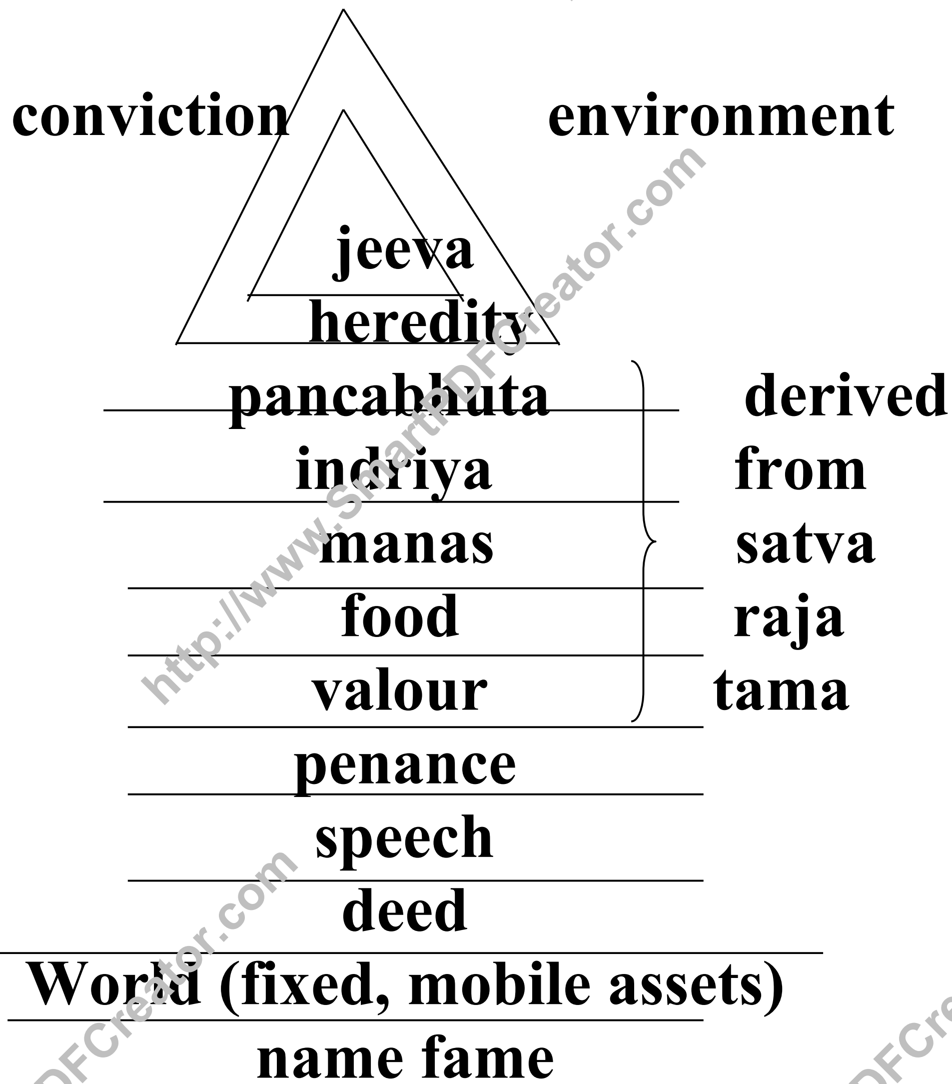
jada-paramAtma Difference

Five fold Differences

Shrimad Acharya's tatva-vaada was established as pure vedic philosophy earning full merits and justice as per Brahmasutras to the complete endorsement and approbation by the author Shri Baadarayana. The five differences (pancha-bheda) and other postulates based on gradation and the principle of merit offered the strong and firm foundation for widespread dedication with conviction and venerable traditions.

2. jeeva tatva topic

jeeva shackles



Souls have their native merits and characteristics - called conviction. They experience fully their native qualities through authorized

meditation of His form. This self-experience in full measure is termed liberation in scriptures. The effort needed for this is called saadhana. During saadhana, elements from nature and environment shown in figure below drive the aspirant away from the goal and lodge him in worldly chores.

Paramaatma and Lakshmidevi are ever realized souls – called nitya muktas – meaning they enjoy their own bliss since time immemorial – termed anaadi. Lakshmidevi governs and rules nature as per His directions and subordinate to Him controlling all aspects of the Universe and happenings within. She binds, at all times, the entire spectrum of souls – the saatvic group starting from grass till four-faced brahma, the raajasic group starting from grass till puranjana, and the taamasic group from grass till kali in the form of characteristic body – called linga shareera, keeping them in dark, unaware of native consciousness. The souls liberate from the linga shareera through saadhana under His grace. This is called moksha.

All these souls intrinsically possess, as illustrated in figure below, their own caste, quality, gender, species etc – for ever with various dimensions. They experience all their native qualities in full measure on liberation. This is called as svaroopa jnaana in scriptures. This is present varying in quantum and degree, true to their merit and gradation, uniquely in different ways for individual souls. At any point of time and space, no two souls have identical attributes. This is called gradation.

Some aspects are explained here.

The native species is one among the 84 lakhs of varieties – variously classified below –

1. deva, daitya, raakshasa, yaksha, rushi, gandharva (male) / apsara (female), Kinnara, pitru, chakravarthi, human etc.
2. grass, bush, creeper, tree, worm, insect, reptile, aquatic, bird,

quadruple, biped

gender – male or female

presence – niramsha (singular), saamsha (simultaneous multiple presence)

saamshas - deva, daitya, raakshasa, yaksha, rushi, gandharva (male) / apsara (female), Kinnara, pitru, chakravarthi. They simultaneously live having many bodies at different places in different living styles (called varna-ashrama dharma) within their entitle merit. Please see details in amsha-amshi bhaava.

Niramshas – humans through grass. They always peform saadhana with only one body, confined at any point of time to one place.

Guna - satva or raja or tama

Satva – liberation oriented actions in the background of decisive and firm knowledge leading eventually to ultimate liberation enjoying His presence in the form of pure happiness unmixed with sorrow, experiencing His grace at every step during the process.

Raja – busy self-involvement with doubtful knowledge resulting from indifference in matters related to Him leading eventually to permanent bondage (nitya samsaara) experiencing joy and sorrow simultaneously.

Tama – Being embodiment of illusion willfully engage their self in His hatred and the likes of it eventually culminating in painful liberation from bondage experiencing pure sorrow at earmarked non-return destinations.

Gunakarma – represents an aspect of soul characterization highlighting

natural inclination for critical inquiry, artfulness, professional skills, talent etc as per the quadruple caste order (chaaturvarnya dharma).

The soul dresses up variously different physical bodies, termed as sthoola shareera, repetitively in a cycle of births and deaths – called samsaara. This imposed body, changing every time with birth, will have one certain species derived from one of the 84 lakhs of varieties and belonging to one origin type, called yoni like human, gandharva, Rishi, devataaa, or daitya and gunakarma –destined by previous partially expended karma, called praarabdha karma. The human form of body present in the manushya, gamdharva, Rishi, devataaa and daitya yoni types specially qualifies as saadhana shareera – being endowed with essential faculties for spiritual development. Some of the natural as well as imposed attributes are highlighted below.

1. Invariably, a male soul always gets male bodies till liberation, with exception possibilities of getting female bodies resulting from curse (shaapa) and other ill signs. So do the female souls, but with no exception possibilities. In short, the so called swaroopa linga manifests in all imposed physical bodies.

2. The imposed body can have yoni and gunakarma different from the intrinsic ones. Then the imposed attributes prevail as svadharma – meaning the physical body resulting from birth decides the varnaashrama for saadhana.

3. In liberated state, souls experience their own native qualities effortlessly as they desire.

4. The native attributes like yogyataa and svabhaava are ever present as integral part of the soul inseparably. God has not given them, but they are under His control. This means these attributes show their presence during samsaara and liberation states as desired by Him.

5. He engages souls in their appropriate saadhana without altering the yogyataa and svabhaava in spite of being able to do the same. Hence He cannot be charged with partiality and differential treatment.

6. The souls native capabilities for knowledge, desire and action are under His control. Hence, paramaaatma is the sole independent performer (swatantra kartru).

7. He is ever present with soul in the jeevaakaara bimba roopa.

8. saatvic soul is self-luminating or svaprakasha like paramaatma under His control. Trained meditation of bimba roopa will lead him to blissful liberation.

9. raajasic souls ignore their bimba roopa. They engage in non-differential form of meditation and derive their nityasamsaara form of moksha.

10. taamasic souls engage in illusive meditation developing hatred towards their bimba roopa and attain ever pure sorrowful liberation

11. Lakshmidevi monitors the soul behaviour residing within along with paramaatma as per His desire and under His control. The native attributes manifest in full measure during moksha under Her leadership and control. This applies for all souls.

3. Paramaatma and His retinue

Shri Vishnu

Not possible to know completely even minute fraction of a His single guna (guna-lesha-amsha) even with general definition (samaanya-aakaara).
Infinite blissful qualities (anamtha Aanandaadi gunas) - each being infinite (anamtha) and not removed from self (svaroopa-abhinna).
Has infinitely super-perfect gunas (anamtha paripoorna gunas) even in minutest fractional parts (amsha-amshas) – because of His unimaginable(by the devotee class) powers (acimtya shakthi).

Each guna
Embodies all His gunas (sarvagunatmaka) with many disparate (avaamtharaa) special qualities (vishesha gunas).
Complete (Poorna) in all His forms – original and incarnation (sakalaroopa) and actions (kriyaa).
All pervasive (Sarvatra) attribute-entity (guna-guni) existence (bhaava).
Attribute's(guna's) entitiness (gunitva) is from self-embodied absolute independence and freedom (svasaamarthya) only. Svaatamtrya is present in all His gunas.

Distinctly different for the material world (loka-vilakshana) - all His attributes (dharmas) are mutually non-separable (abhinna), abhinna from His supreme self (bhagavatsvaroopa).

All His forms are
Embodiment of pure bliss (chidanandaatmaka), incense (sugandha), and auspicious, (mangalasvaroopa).
Self-Embodied (svaroopaatmaka) and ever lasting (nitya) with capability (Shakthi)-manifestation (vyakti) forms of differences (roopabheda).
Duplicity (dvitva) and multiplicity (bahutva) are venerable (sambhaavita) concurrently.

His physical body forms in all manifestations

are ever present (nitya), defect free (vikaara-less), and majestically infinite in

the space (desha), time (kala) and attribute (guna) dimensions.

have all luxuries (sarvabhogas), self-enjoyment from within (svaramana), and supremely exuberant (sarvotkrushta).

Venerable with unimagined faculties (acimtyashakti) in spite of apparent contradictions (yuktivirodha).

Minute(anu)- massive (mahat) heavy (guru) – light (laghu), far-near manifest (vyakta) – non-manifest (avyakta) graspable (cimtya) – ungraspable (acimtya),.

Absolutely defect free (no doshasparsha) like darkness in Sun.

dosha present elsewhere are under His control.

His whole (amsha) – parts (amshis) are mutually non-different (atyantha-abhinna) –qualified non-difference (savishesha abheda) monolithically majestic (samagra-brahmatva) monolithical essence (akhamdaikarasa) – unqualified (nirvishesha) not polymorphic with savishesha-abheda like worldly objects

In physical world, objects have many attributes all being an integral part of the object itself in an inseparable manner. These attributes or properties exist in a natural way and are called svaroopa guna. These gunas do not exist independent of the object, they are present so long as the object exists and they disappear when the object perishes. But, in practice, these properties are dealt with as if they have separate existence. This aspect is called vishesha.

For example, in what we call a red cloth, the red color does not exist independent of the cloth. But, in order to distinguish it from another cloth (say blue cloth) we consider red color notionally different from the cloth. Similarly, in case of whiteness of sugar and so on.

But, in case of paramaaatma, each of His quality is always and in every respect same as His own self and not different from His self notionally

or factually. This is a very important postulate emphasizing His absolute independence. His limbs, ornaments, qualities ,at all times and places, in original as well as incarnation forms are naturally same as His own self without being different.

His incarnations are never different from His original form, but are complete with full bliss, knowledge, strength and the likes (like one lamp lighting another).

Supreme perfect substance self-embodiment form (poorna-saara-swaroopa) supporting all noble things in material world.
Detached and non-beneficial (nissamga) self-worship form (sva-poojaa-roopa) of activities (karmas)
Prime mover (pravartaka) and controller- manipulator (tirodhaana-kartaa) for all states like awareness (jaagrutha), deep sleep (sushupthi), and dream (svapna)
dwells inside all senses-controlling (imdriya-abhimaani) devataas and daityas and drives and gets done all karmas in jeevas as per His own absolute self determination (sva-samkalpa-saadhaka) and His own self willed self achievement forms of (svabheeshtaa-siddi-roopa) self-worship (sva-poojaa).
Absolute controller (Niyaamaka) for dravya(vastu), karma, kaala, prakruti, jeeva, kartrutva (doership), karanatva(instrumental cause), samsaara(worldly involvement), and mukti(emancipation).
nityAnitya(contextually related everlastingness and its absence), bhaava-abhaava (presence – absence) determinant and controller (niyaamaka).
manages to sustain in appropriate conditions (satya-sthiti) benevolent souls (punya jeevas) with benevolent forms (punya roopa) and malevolent souls (paapa jeevas) with malevolent forms (paapa roopa).

Entire universe in under His control like a image (prathibimba) under an object (bimba)
Does not need substrata(ashrayasthaanas) like prakruti. He is shelter (aashraya) and controller (niyaamaka) for them.
Supereecedes space (desha) and kaala - sookshmatama kaala as well as

mahaakaala
Can install a big (mahat) object (padaartha) in a tiny (anu) space (pradesha).
Can install a tiny (anu) object (padaartha) in large (mahat) space (pradesha) sustaining relations everywhere (sarvatrasambandha). Similar analogy holds for kaala.
Exhibits the power of being present or not present elsewhere, in all places and times (sarvadeshakaala), only with His innate self-capacity (svaroopasAmarthya).

Pervasiveness (vyaapti) – space (desha), time (kaala), quality (guna), kindness (kaarunya), strength (shakti), bliss (aananda)

No absence form of ignorance (abhaavaroopa ajnaana)

Creation activity (srushti kaarya) - can do with mere desire; but still uses raw material (saadhana saamagri) for creation voluntarily. Hence, this does not deny His leadership (eeshatva), instead, it denotes His grandeur, and native (not borrowed) independent controlling capacity (svatantra niyaamakatva).
Absence of self-benefit (svaprayojanarahita) and effortless actions (leelaaroopakriyaa) are His nature.
In real life, benefits are not expected for natural actions - like

nodding head while listening to music
laughing with joy, excitement
effortless finger movements etc etc

His kindness for jeevas does not raise issues/questions of self-benefit for Him.
With a unified common system for jeevas to perform saadhana to attain their natural destination state, discrimination cannot be attributed to Him.
anaadi jeeva svabhaava was not created by Him, hence, His control (or subjugation) over it cannot be called as discrimination.

Being oceanly kind, playing the role of a gardener, He does not transform malevolent souls (dushta svabhaavas) into benevolent (saadhu svabhaavas) ; and this will not constitute a blemish (dosha) for Him.

Pleasure (bhoga) – luxury (bhojya) – enjoyer (bhojaka) forms (roopas)

Enjoys space (desha bhoga) - omnipresence - moving with different forms in different areas with ownership and innate self-derived happiness (svaroopa sukha).
bhokta -
Creation of the Universe and the like (jagatsrushtyaadi) all sacrifices (sarva yajna), fruits of all benevolent deeds (sarva shubha karma phala)
enjoys cows (pashu), servant, house, river, ocean etc - all objects
Being present in all enjoyers (bhoktru chetanas), He enjoys His share of pleasure resulting from deeds (svaakhyarasa), and controls appropriately giving their share of happiness to jeevas.

Shri Mahalakshmi

acimtya anamtha gunaparipoorna for the entire devataa group
untouched by sorrow since anaadi
In space, time, and form (roopa) dimensions She enjoys equal pervasiveness (sama vyaapti) with Shri Hari as desired by Him. This means – She is present with Him at all places and for ever.
In the minutest time, can see His anamtha gunas;
But still, at every instance, enjoys nitya, ever fresh special dimensions (guna visheshas) with great wonder and bliss, with frequent meditation of His qualities.
Has absence form of ignorance (abhaavaroopa ajnaana) in the form – "does not know Him completely".
No scope for positive ignorance (bhaava roopa ajnaana)
With one part of infinitesimal fraction of Her unlimited knowledge, grasps finest details in full, all qualifications of all the attributes of all

life and matter in the Universe effortlessly (without having to think). Eventhough, She sees His infinite qualities at all space and time with infinitely better vision and clarity than brahma et. al, She cannot know completely with fine details and qualifications His qualities.
Grasps thoroughly without efforts all time and space related matters regarding the Universe.

Greatness in creation

Monitors at all times creation, sustenance, destruction, control, knowledge, ignorance, bondage, and libeRathion, all qualities associated with happiness and knowledge, living states, prosperity of all living beings with her minutest benevolent glimpse (kataaksha), at anaadi and anamtha kaalas, with His grace.

grants brahma et. al., their merited position, powers and strengths, for creation and
sustenance of the Universe, capacity for full enjoyment, libeRathion and resulting bliss.

Works at all times with Shri Hari, under His control, as niyaamaka with all forms and all names - deformless, bhoga and sama vyaapti
Anaadi nitya meditation (upaasana), substratum for opposite qualities, fine grained characteristics (svaroopa).
Lakshmi and Naaraayana, in svaroopa, or amsha, or avaTaaraa, have limitless (aparichinna) vyaapti always.
Perfoms all actions as His worship with complete dedication and total surrender enjoying minute details in all His special forms. (Sarvakarma haripoojaa roopa with sarvaroopaviShesha).
No gross body.
Inherits infinitely infinite auspicious qualities (kalyaana guna svaroopalu)
She has unmanifested forms (AvyaktasvaroopaLu).
Beyond senses, intellect, and logic _
Imitates His leelas - taking different female forms as (vanitAdi) different

objects of enjoyment to Shri Hari
His inner devotee beyond description.
Resident in His heart always

Always with Him in closest proximity, most dear to Him, participating in all His actions not expressly told in Vedas.
Capable of being known in the form of merit based knowledge by eligible and qualified devotees.
Prime object of veneRathion entirely in scriptures - not by supreme aspect (mukhyavRutti).
Much more to tell….

Samsaara's binding effect on devatha

Unlike others, avidyA, Kaama, karmas etc. and resulting attachment are not the reasons. Effect is very minimal.
Reasons

1. Shri Hari's desire
2. Shri Lakshmi devi(chitprakruthi)
3. self-governing prakruti like bhoornt cloth imposed by devataa up in hierarchy.
4. currently active (praarabdha) karmas
   experience a little sorrow at certain times due to asuraavesha

Rishi, gamdharvas, etc. experience samsaarabamdha as per their position in the guna hierarchy.

Rujugana

One hundred souls with entitlement for Brahma's position with their respective wives are called rujugana. They are free from blemishes and replete with auspicious qualities (guna) since time immemorial. Their physical bodies are made of mahat-tatva. The rajo and tamo layers of linga shareera are not bind-effective like bhoornt cloth. Endowed with

32 auspicious qualities, they are free from positive form of ignorance. They have negative form of ignorance in the sense that they do not know their direct masters Shri Hari and Lakshmi completely even with meditation and they lack supreme enthusiasm of Brahma-Vaayu. With great ingenuity, they outreach scriptures in knowledge with all essential meanings. They realize the important concepts with direct self-experience with scriptures offering testimony to their knowledge. They know and understand all matters related to Uninverse in finest details in all aspects with all the specialities effortlessly. They have direct realization with some of Hari's roopas at the beginning and complete indirect knowledge about all His roopas in the general sense.After 200 kalpa saadhana, they attain saakshaatkaara exposed to large number of His roopas.

Shri Vaayudevaru

They support and drive all dormant and active souls with their infinitesimally decimated presence. They are omnipresent with Hari with their five forms. Being His main statue, they submit to Lord Hari all deeds of the entire spectrum of life all the time. They control the Universe with their infinite forms. Except certain matters which only Shri Hari can do, Vaayudevaru does everything, enjoys everything; he is established by the entire scriptures, described by all names. He has merits beyond scriptures can describe with as many as 72000 roopas established by Bruhatee sahasra with gradation discriminatory awareness even in mahapralaya.

He has direct experience with all bimbaroopas of Shri Hari residing in all His limbs. He is the Universal guru representing strength, intellect, fortitude, countenance, firmness, concentRathion and detachment. He grants appropriately entitled knowledge to all deserving benevolent souls. He monitors and controls authorless Vedas, authored scriptures, and time-space elements. He is the leader driving all indriyaabbhimani devataas into action supporting -- like beads of a string - the entire

matter and life inside and outside the Universe dedicating all bodily and sensory functions serving at His lotus feet. Because of this, He is the supreme jeeva extolled by vedic verses and represents meteors like annshtup sheltering their abhimani devathas in the romakoopa. He is supporting the seven lokas with his seven principle roopas including aavaha. With korma (tortoise) roopa in ghanodaka, He forms the foundation for Shesha supporting the Universe on his hood. Panchatanmaatra and panchabutha, and all activities of the entire spectrum of life (with Hamsa, govathsa and other forms, and praana, paanadi roopas), this Universe – are driven by him. Under his grace, Rudra and other devathas, being always in motion, resident in all devathas, Rishis, lords for the directions are responsible for their living, sustenance, and death.

Luxury - enjoyer

He resides in luxury items as well as enjoying jeevas assuming corresponding roopas and being called by the respective names. Being present in veda, puraana, and varnas he is called by words sounding the same. He is endowed with qualities described in Vedas.
Original roopas are famous in Vedas and incarnations(Hanuma, Bheema, Madhwa) in puraanas. Incarnations have the full strength, knowledge and happiness etc of the moolaroopa, but sometimes, aparoksha tends to fade regarding matters related to some bhagavadroopas. Brahma does not experience these defects since he has no incarnation on earth. Replete with pervasiveness and other outstanding qualities, they enjoy all bhagavadroopas in mukti always all the time. Eventhough present in human forms he is deemed present in moolaroopa. He never experiences body related ego-possessiveness form of attachment in any manner, whatever may the form of physical body. For this reason, he is considered in scriptures as liberated – being called as amrutha.

He is satisfied with only haribhakti. He does not want anything else, not

even moksha and other benefits – selfish acts donot happen.Aparoksha through meditation happens for all jeevas only through Vaayudeva. He has the capacity to confer mukti to eligible jeevas. He stands supreme first among sorrow-affected souls.

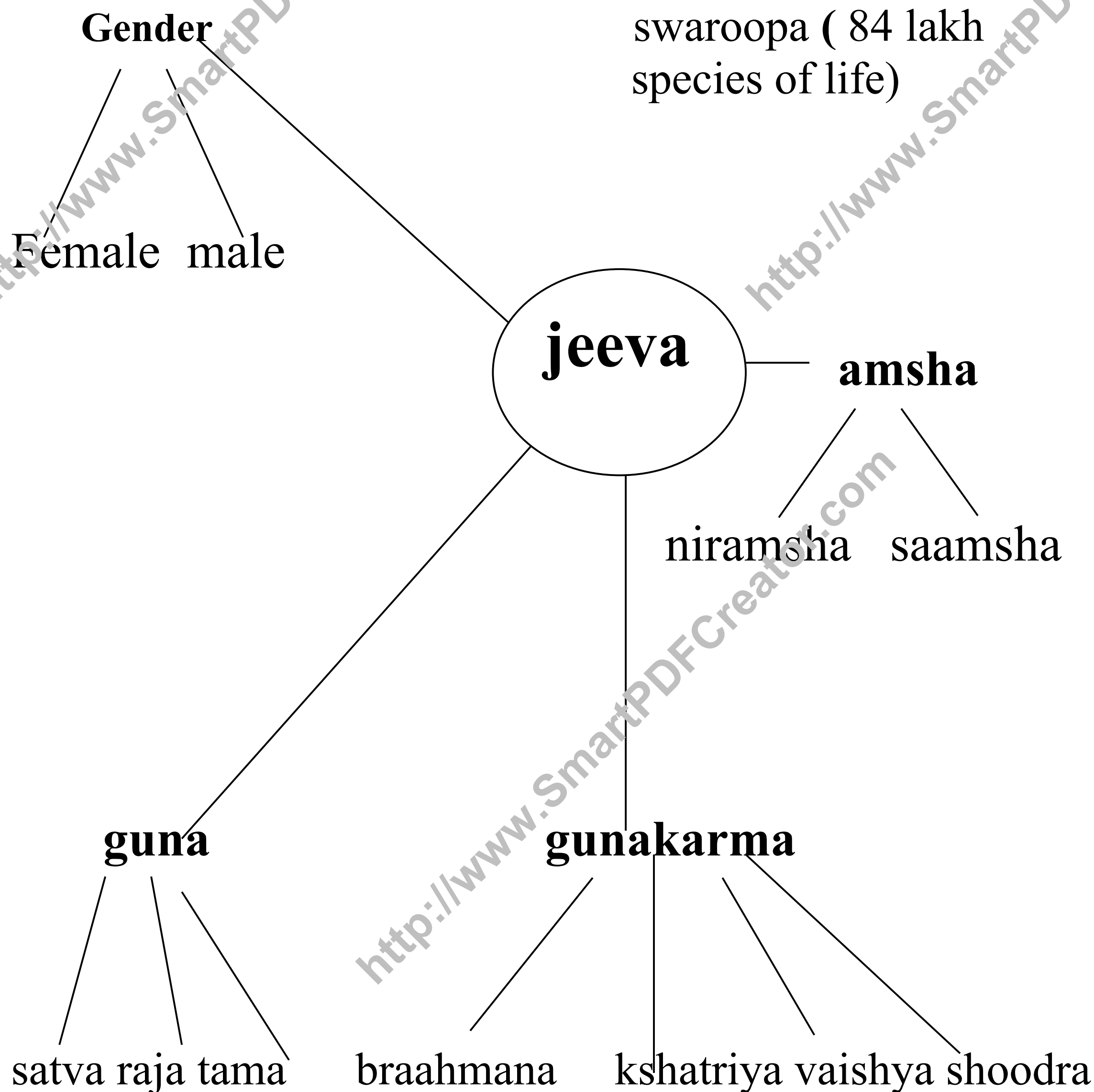
devathas

From Pushkara till brahmadeva, souls higher in hierarchy will have more happiness, knowledge and other related qualities and also defects will be less, compared to souls below them. Due to heavy praarabdha karma, non-ruju devathas occasionally have asuraavesha. Abhimaani devathas have large number of gunas, but due to the clarity, detail level, and other specialities, because of superior qualities – are called as poornaguna (full measure quality). The 24 principles, the brahmanda derived from them, lokas inside , body and praana etc – for all these – only superior devathas are abhimaanigalu. They monitor and control karma, name, talk, ether, time, veda varna, puraana, noble qualities like serenity, nobility, knowledge, happiness, devotion of all jeevas they represent. Eventhough Ramaaa brahma (rujugana) and others are custodians for all tatvas, as per the differential gradation scheme, as mukhya, amukhya and intermediate variants (avamthaaraa bheda), all tatvaabhimaani devataas are custodians for all tatvas.

Event represented mahat tatva custodian is greater than Action oriented ahamkaara tatva custodian. Guiding rule is custodians of karana tatva supercede and encompass the custodians of karya-tatva –like son's ownership in father's house. Devataaa Taaratamya knowledge is absolutely required for moksha. Top level custodians will have higher presence of Shri Vishnu than those below.Under His grace, with their pervasive existence inside brahmanda and outside presence with physical body and brilliance, they derive enjoy more power beyond their native development. Residing in bodies of all animals, they drive all living beings under the tutelage and direction of superior devataas.

All taatvikadevataas possess expertise encompassing eight great qualities called ashtamahasiddhi - minuteness, largeness, heaviness, lightness, propitiation, main pursuits, lordship, control, and brilliance. These preclude the expertise of Rishis, siddhas – lack of misery, distance hearing, distance vision, exuberance, enthusiasm, penetRathon, goal achievement, command insubordination, telepathy, shielding from fire, sun, water, poision, weapons,
Arrow, fingernails, wand, curse, defeat etc. They are present in devataas in higher measures than Rishis and the like.They are present in large measures, successively increasing order among devataas, indra, Rudra, vaayu, Shri devi, mahaVishnu – as indicated by the sequence. They culminate in perfection with Vishnu. This aspect when understood, it becomes clear that devataas have great perfection and unlimited enjoyment by ordinary ranking. All these tatvaabhimaani devataas are appropriately described in Vedas; they alongwith their spouses are eligible for drinking somarasa and get their share of nourishment (havis) in sacrifices (yajnas).

4. linga shareera topic



Souls with these characteristics are equipped with linga shareera from anadi beginning. This linga shareera is self-embodiment of lakshmi with sixteen aspects and satva, raja and thamo layers camouflaging the jeeva svaroopa. Hari is present in moola naaraayana roopa in svaroopa deha alongwith lakshmi present in Her Shri, Bhoo, and Durga forms respectively in the satva, raja and thamo layers. The satva layer shelters avyakta, mahat and ahankaara tatvas, and the mind plagued with six

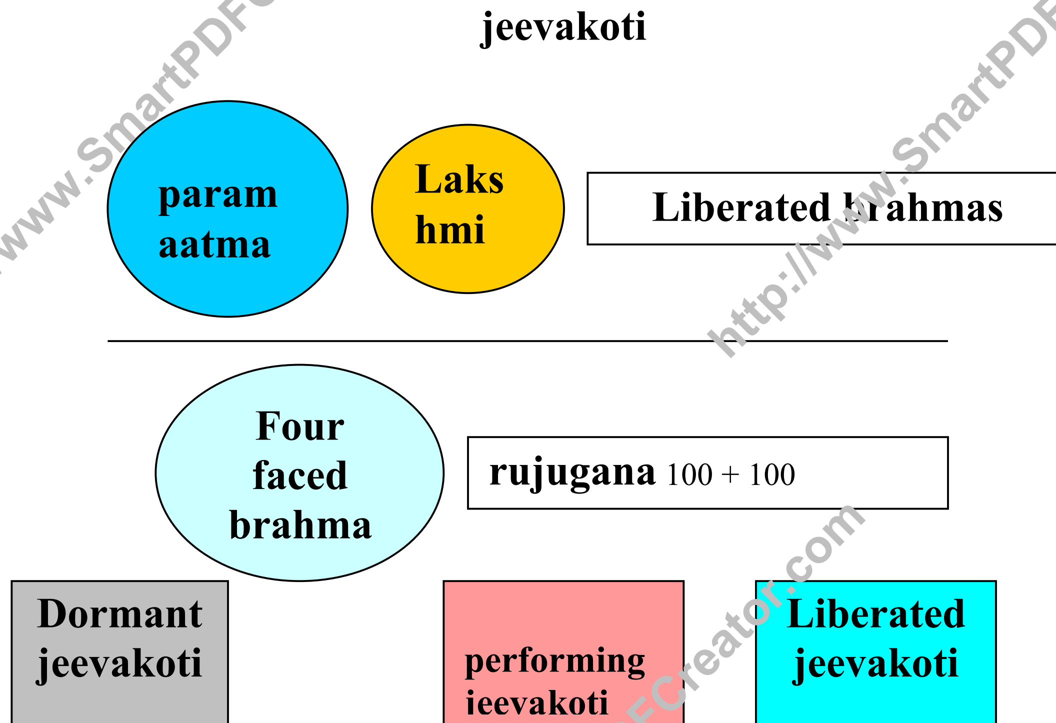
enemies – desire (kaama), hatred (krodha), miserliness (lobha), pride (mada), jealousy (maatsarya) under His control bearing name as vishva feeding the jeeva with experiences in awareness state through Lakshmi present as Shri devi. In the second rajo layer He being present as Taijasa along with Lakshmi as Bhoodevi monitors the five knowledge organs and five action organs feeding with experiences during dream state. Other four roopas – shamkharshana, aniruddha, pradyumna and vaasudeve – are also present here. This layers shields the jeeva from knowledge about own svaroopa and is called svaroopa acchaadika (camouflaging). The third thamo layer surrounding the rajo layer houses panchabuthas, subject matter for the five knowledge organs – viz., hearing, sight, taste, smell and touch – called pancha tanmaatra, and is responsible for jeevas experiences during deep sleep (sushupti) under the control of praajna name bearing paramaaatma with durga roopa of lakshmi. This layers shields the jeeva from God-awareness in spite of intense close proximity, hence called paramaa-aacchaadika(god-shielding).

Important points

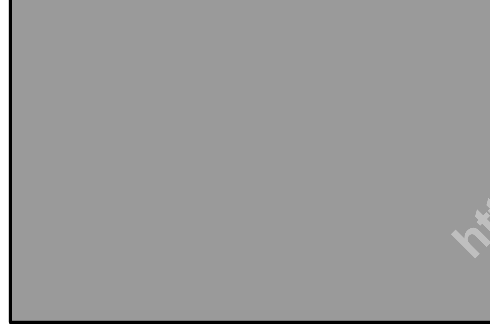
1. This linga sharera is present for all samsaari (performing) jeevas starting from grass till chaturmukha brahma.
2. Satva, raja and thamo related qualities dominate in the corresponding layers respectively for saatvic, raajasa and taamasa souls.
3. Anaadikarmas residing in these three layers are commensurate with jeeva's svaroopa yogyata and svabhaava.
4. linga shareera exists for all jeevas till moksha.
5. This shareera gets dislodged for saatvika souls on completing their saadhana when they take bath in virajaa river accompanied by brahma.
6. This shareera gets dislodged for raajasa souls on completing their saadhana with vaayudeva's hoomkaara.
7. This shareera gets dislodged for taamasa souls on completing their saadhana with vaayudeva's mace (gadaaa) hit (prahaara).
8. paramaaatma is present firm in jeeva svaroopa like pillar. Eventhough he feeds jeeva with experiences – joy and sorrow –as per the

poorvakarma, He remains unaffected without any impact.
9. jeeva svaroopa never gets destroyed.

4. trividha jeeva saadhanaa



jeevavarga has many groups. Previously infinite number of brahmas have completed their saadhana and attained Saalvation. Now, many souls are performing saadhana being in samsaara. There are infinite number of jeevas currently in dormat state who will perform saadhana during next brahma kalpas. Lakshmi and Naaraayana monitor and control all these jeevas.



sa
aav

mind a

avyaktha ma

The physical bodies the souls attain during saadhana comprise of five koshas (annamaya or aniruddha shareera, praanamaya, manomaya, vijnaanamaya, aanandamaya) and encircle the sookshma shareera (also called anulinga shareera) which in turn surround linga shareera. The svaroopa shareera is also synonymously called the aanandamaya shareera in scriptures from the saatvic jeeva perspective. Paramaaatma monitors the annamaya kosha with his aniruddha roopa residing in Rudra devaru, similarly monitors the praanamaya kosha with His shamkharshana roopa residing in shesha, the manomaya kosha with His pradyumna roopa driving Garuda, and the vijnaanamaya kosha with His vaasudeva roopa being resident in vaayu.

In the annamaya kosha, Rudra controls all the physical body functions engaging the tatvaabhimaani devataas in action. Supporting this, vaayu resides in the praanamaya kosha causing respiRathion alongwith tatvika devathas inspiring indriyas. In the aniruddha shareera, tatvaabhimaani

devathas driven by vaayu engage the jeeva's praana, mind, sensory and physical organs in action causing the jeeva joy and sorrow as resulting experience as per the poorva karmas. Similarly, tatvika daityas driven by devathas as per the jeeva's poorva karma engage the jeeva in inauspicious deeds and feed the jeeva with resulting sorrow. Garuda resident in vijnaanamaya kosha engage the saatvik jeeva in moksha-resulting auspicious actions.

The three types of jeevas (saatvika, raajasa, and taamasa) under the influence anaadi karma of linga shareera when the desha and kaala become propitiate cause the jeeva to perform shubha (auspicious) or ashubha karma resulting in paramaaatma related mental stance (dedicated devotion or haribhakti, indifference or udaaseena, ill-intentioned hatred or haridvesha) maturing appropriately leading to aparoksha or mishra or viruddha aparoksha and saadhana completion followed by libeRathion from linga shareera appropriately through bathing in virajaa river as a part of brahmas entourage, threatening gesture (hoomkaara) by vaayu, mace hit (gadaa prahaara) by vaayudevaru, and reaching the appropriately right non-return destination – auspicious worlds like vaikuntha or constant migration between heaven, earth and hell (nitya-samsaara) or eternal hells like tamas, andha-tamas (blind-hell).

Inside the jeeva's physical body, eight direction lords (asta-dik-paalakaru) resident in eight octal petals of the lotus heart,

jeeva

monitor the moods and temperament as determined by the anaadi karma. Shri mukhyapraana serving the lotus feet of paramaaatma named moolesha brings jeeva into the right petal. The petal lord appropriately drives the jeeva to engage in shuba or ashubha karma. The petal lords and their actions are as follows:

temperam

petal	lord	inspiring engagement
North	Kubera	Righteousness
North-West	Vaayu	Bhoosy engagement
West	Varuna	fun and humour
South-West	Rudra	money, cow, land donation

of mu

South	Yama	anger, hot temper, aggression
South-East	Agni	hunger, thirst, lethargy, sleep
East	Indra	auspicious deeds
North-East	Nir-ruti	sinful deeds

5. Saadhana topic

Following are the important concepts related to paramaaatma and tatvavaada

Paramaaatma	**tatvavaada**
All-knowingness (sarvajnatva)	Gradation, 5-fold Difference (taaratamya, panchabheda, yogyataa)
Cause for the Universe (jagat-kaaranatva)	Object-Image Concept (bimba-prathibimba bhaava)
Universal Internal Presence (antaryaamitva)	PramaaNa as Self-supportive (pramaaana swatastva)
Substratum for Opposite qualities (paraspara viruddha dharma aashrayatva)	Methodology of determining truthfulness (praamaanya nirnaya vichaara)
Unthinkable quality (achintyatva)	Whole-part concept (amshaamshi bhaava)
Universal Control (saarvaboumatva)	Divinity, Demonism (deva /daitya swabhaava lakshna)
Universal Capabality (sarvashaktatva)	Presiding Diety/Demon (abhimaani/niyaamaka devataa/daitya)
Universal Devour (sarvabhoktrutva)	Non-existent creation (abbutvaabhaavana)
Fullness (poornatva)	Dependent Existence
Understandability (jneyatva, gamyatva)	(paaratamtrya – paraadheena vishesha avyaapti)

For the jeeva-raashis get their joy, sorrow, joy-sorrow as per their entitlement(yogyataa), after formulating a unified saadhanamaarga, for the required saadhanas and saadhanabhoomi, Shri Hari transformed the primordial nature to create this Universe. He assigns gross bodies so that jeevas can perform their entitled karmas under His control; and finally

destroys this Universe. Thus, creation, sustenance, and deluge are pravahatonitya like river current. Entitlement differences among jeevas, saadhana marga and saadhana duration differences among the various hierarchy levels being numerous, with infinitely infinite jeevas at each level, there is no end for shrushti, sthiti, and laya.

Variety in creation

Definite number of jeeva-raashis get their gross bodies. (mushti srushti). They are srujyas.

Asrujyas get sookshma shareera through inflation of their anaadi lingadeha. This is called samagra srushti.

They perform karmas as per poorvakarma feeding on air etc. through their sookshma shareeras.
Their karmas become ripe (karmaparipaaka) at the beginning of the kalpa and jeevas get their sookshma dehas (subtle bodies).
Srushti, sthiti, laya depend on desha and kaala.

Time related details from human perspective are as follows.

24 hours – one day
365 days – one year
100 years – living period of a human

Time related details from devataaa perspective are as follows.

one human year – one devataaa day with four yaamas
in devataaa time measure units

24 hours – one day
365 days – one year
100 years – living period of a devataaa

brahma's saadhana

time units for brahma deva

chatur-yuga details in human time measure

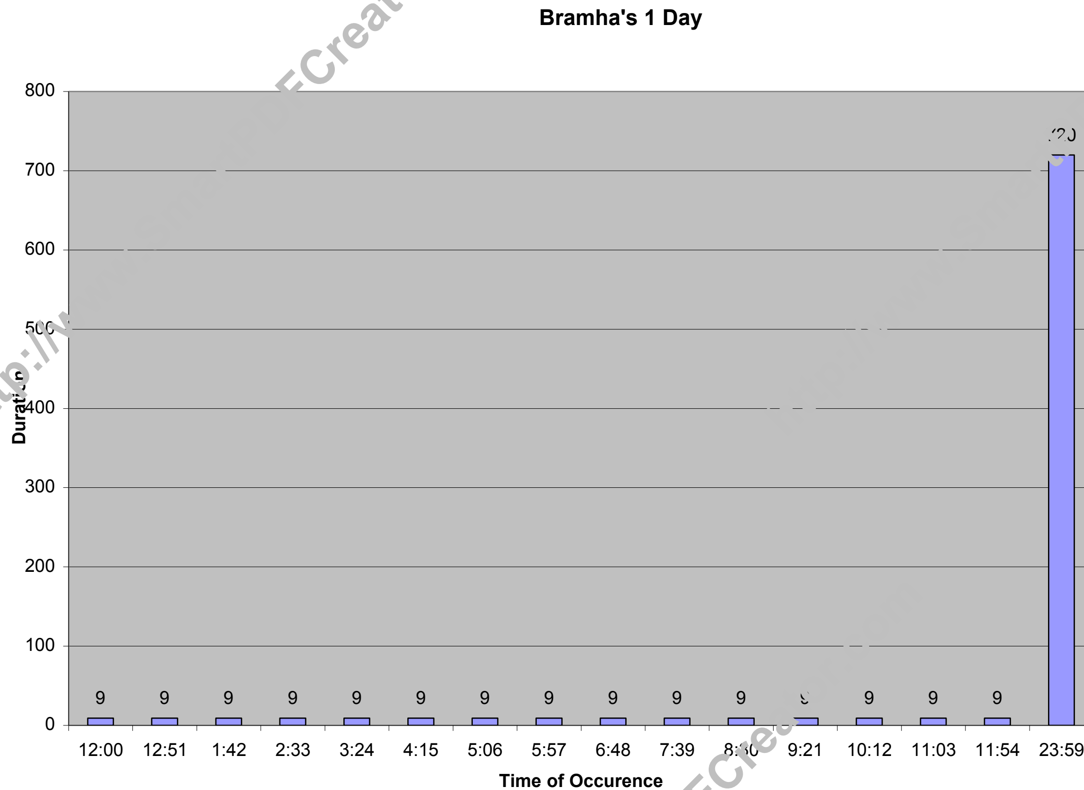
kali-yuga - 4,32,000 years
dvaapara-yuga 2 times kali-yuga
threthaa - 3 times kali-yuga
krutha-yuga 4 times kali-yuga

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one mahaa-yuga 10 time kali-yuga – 43,20,000 years

1000 maha-yugas – brahma's daytime – 12 hours
1000 maha-yugas – brahma's night – 12 hours.

2000 maha-yugas – brahma's one day – 24 hours
365 days - one year
100 years - brahma's life time (saadhana period)

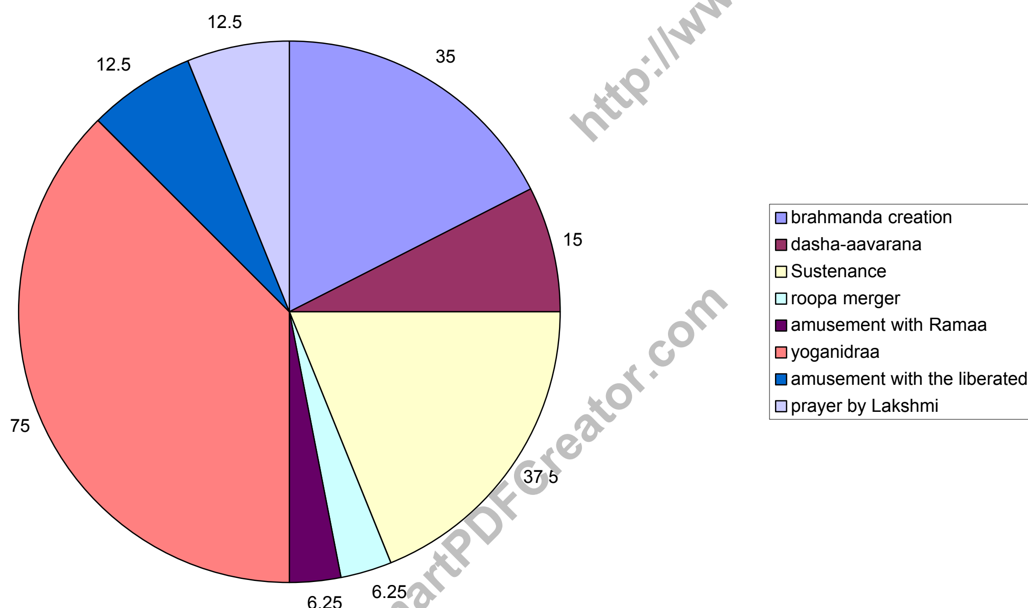


during 12 hours day time, successively fourteen manus rule the Universe – each for about 71 maha-yugas. At the end of each manu's rule (about 51 minutes for brahma), manvamthaaraa pralaya (inter-manu-period-deluge) takes place and lasts for about 9 minutes for brahma. During this period major part of earth gets destroyed. After the 14th manu's rule, manvamthaaraa parlaya is followed by dainandina pralaya lasting for brahma's night (brahma's daily deluge). During this period, bhoo, bhuvar, and suvar lokas get completely destroyed at the mid-duRathion. During the second yaama, as per brahma's desire, these three worlds are recreated exactly as they were before. By now, brahma has completed one day.

during brahma's life span of 100 years

creation – 50 years
sustenance (sthithi) – $37^{1/2}$ years
laya – $12^{1/2}$ years

After this, 100 brahma-years of maha-pralaya



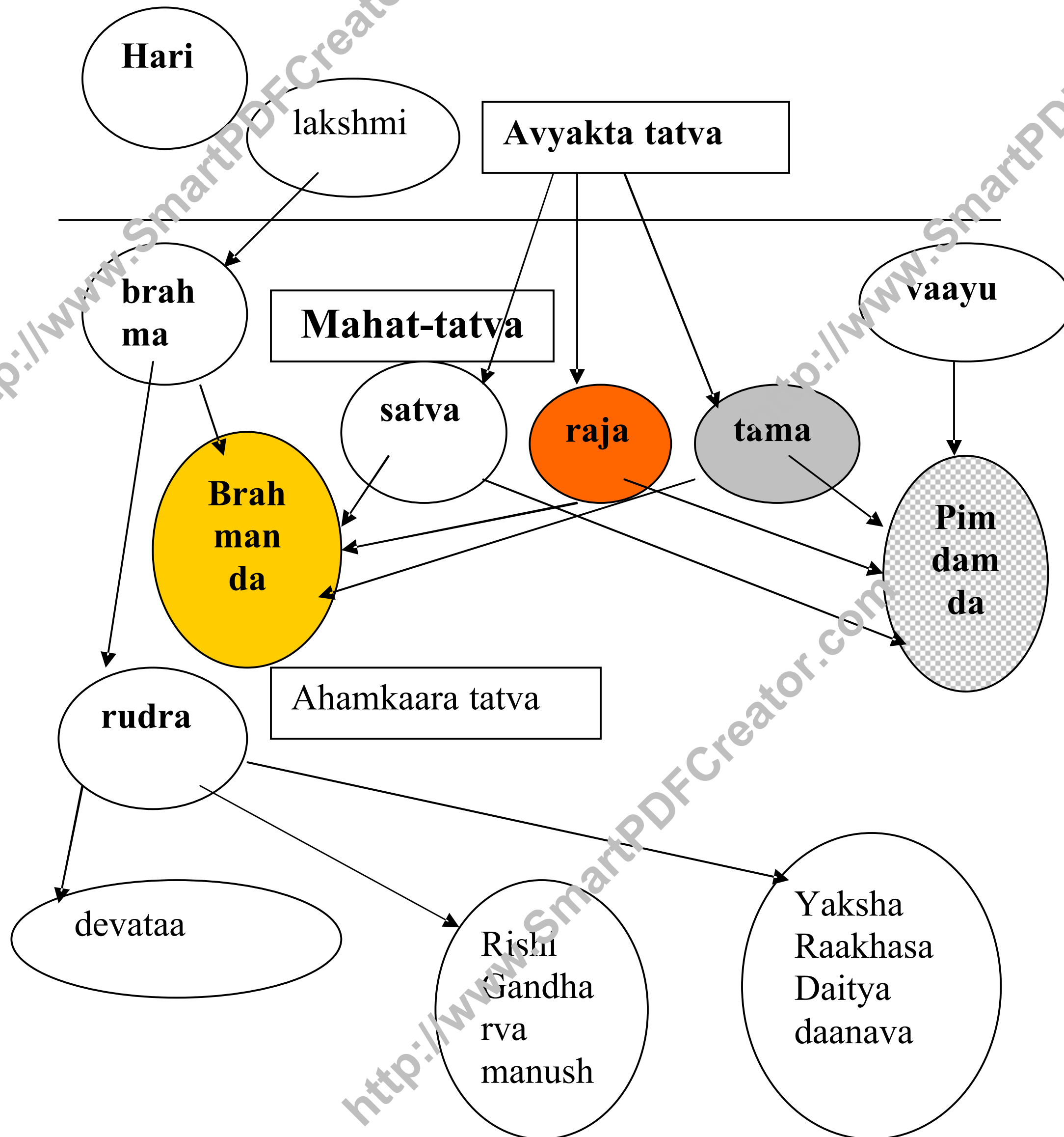
Shri Hari creates with ten layered outer regions (dasha aavaranas), Lakshmidevi embodied as primordial nature (avyaktatatva etc) and finally brahmamda from primordial nature with the fourteen lokas inside it.

tatvaabhimaani devataa's saadhane

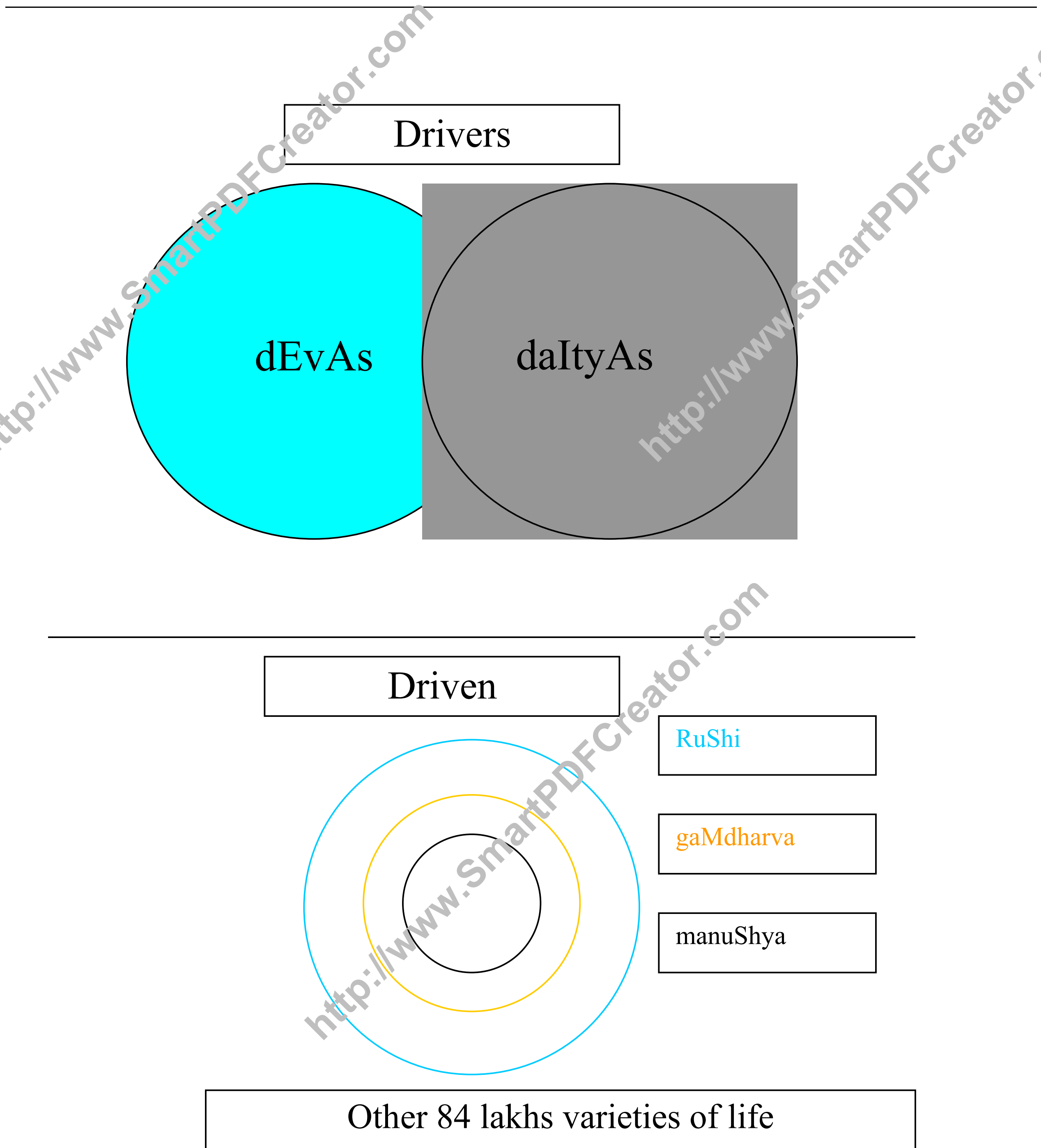
The entire Universe is governed by Shri Hari employing His consort Shri Lakshmi through a process of institutionalization as enjoined by Him. She is ever present in the form of linga shareera subjecting the jeevas to bondage and ignorance the entire jeevakoti (truna jeeva till chaturmukha brahma). She creates trigunas - satva, raja and tama as primordial ingredients for creation from avyakta tatva. She represents. At His command, She produces satva-dominant mahat tatva from trigunas and creates brahma with mahat tatva as his body. Brahma

produces ahamkaara tatva from mahat and creats Rudra with ahamkaara tatva as physical body. She helps brahma creating brahmanda and perform his saadhana creating the infrastructure required for saadhana of other jeevas. She creates satva, raja and tama as primordial ingredients for creation for creating the physical bodies of chaturmukha brahma and makes it avAilable for him to continue his creation process for brahmanda, tatvaabhimaani devataas and daityas, and other saadhaka varga (rest of the spectrum of life till truna jeeva in the balance of the hierarchy). Tatvaabhi manis (devataas as well as daityas) represent and monitor the 24 gunas. They reside in all forms of matter with responsibility for their existence, sustenance, and consistent behaviour towards exhibiting their properties. They also reside in all living beings in their physical bodies goading them into actions with responsibilities for casuing happiness and sorrow from the resulting effects.

In the upper-lokas of brahmanda, i.e from bhuvarloka till tapoloka increasingly superior jeevas like tatvaabhimaani devataas reside and brahmadeva resides in satyaloka. Similarly, lower worlds are populated by inferior yoni jeevas like daitya and daanavas. Thus all jeevas have the appropriate environment convenient for their respective saadhanas. Devataas reside with their moolaroopa in the satva aavarana of the dasha aavarana layer outside brahmanda. They reside with one amsha from the moolaroopa in their assigned loka inside brahmanda. When they inChaaranate on earth, they do so with an amsha of the amsha in the assigned loka inside brahmanda. Daitya's operate in similar manner with their moola roopa in the thamo-avrarana layer outside brahmanda, their amsha inside brahmanda in an assigned loka in the lower world and avataara on earth with an amsha from the amsha inside brahmanda.



Both devataas and daitya derive their strengths from the moolaroopa on occasions.

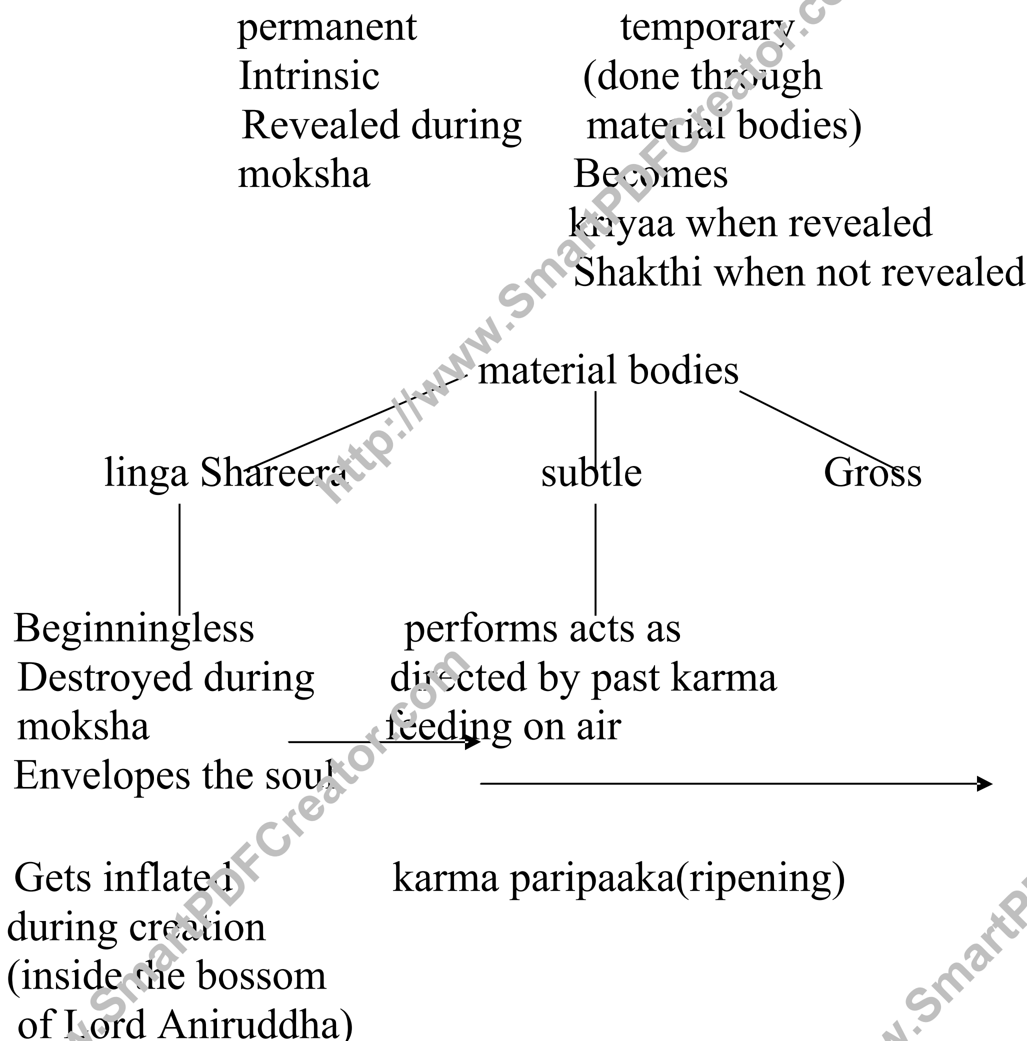


This is called amsha-amshi bhaava. In their amsha and avataara roopas respectively, they will have a fraction of their strength in the moolaroopa. The roopas inside their loka inside brahmanda is called adhidaiva. The roopas inside matter for monitoring their properties is called adhibutha. The roopas inside living beings for managing their body and mind functions are called adhyaatma. Tavaabhimaani devataas as well as daithyas thus present themselves in three forms and drive the

jeevas to perform good and bad acts as per the jeeva's poorva karma. Since they drive the jeeva they get major share of punya / paapa feeding the jeeva with a very small portion. This is an important concept related to saadhana.

Niramsha jeeva saadhana

Jeeva being anaadi, srushti, sthiti, laya and related deeds being anaadinitya like river current, karmas observed through sookshma shareera, in one sense, though, found nitya like river current, since the bodies perish, the karmas have naasha. After coming to creation, jeeva goes on acquiring bodies as determined by poorvakarmas.

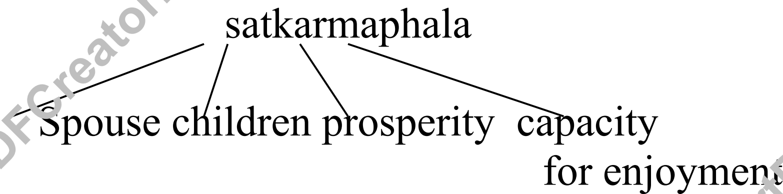


conjoined with jeeva
Material cause for
the gross body
In these bodies, karmas get accumulated and
do not yield results.

Sat-karma anusthana – karmas as prescribed by scriptures, when performed imbibing following aspects will qualify as sat-karma, eventually leading to aparoksha jnaana and finally moksha.

1. Vishnusarvottamatva jnaana (Vishnu- supremacy-knowledge)
2. sanmtata bhaktipoorvaka smruti (constant devotional remembrance)
3. phala-anapekshaa (no expectation of fruits from deeds)
4. raga-dvesha-raahitya (absence of likes and dislikes)
5. aVaishnava dvesha (hatred towards the unmerited)
6. Vaishnava dvesha abhaava (lack of hatred towards the merited
7. gurubraahmanaadi bhakti (reverence towards guru, braahmana and the likes)
8. shama-dama-adi sampatti (resources like self-control, forgiveness)
9. bhagavad-arpana bhooddhi (dedicative intellect towards Him)
10. harisvaatamtrya jnaana (awareness of Hari as all-doer)

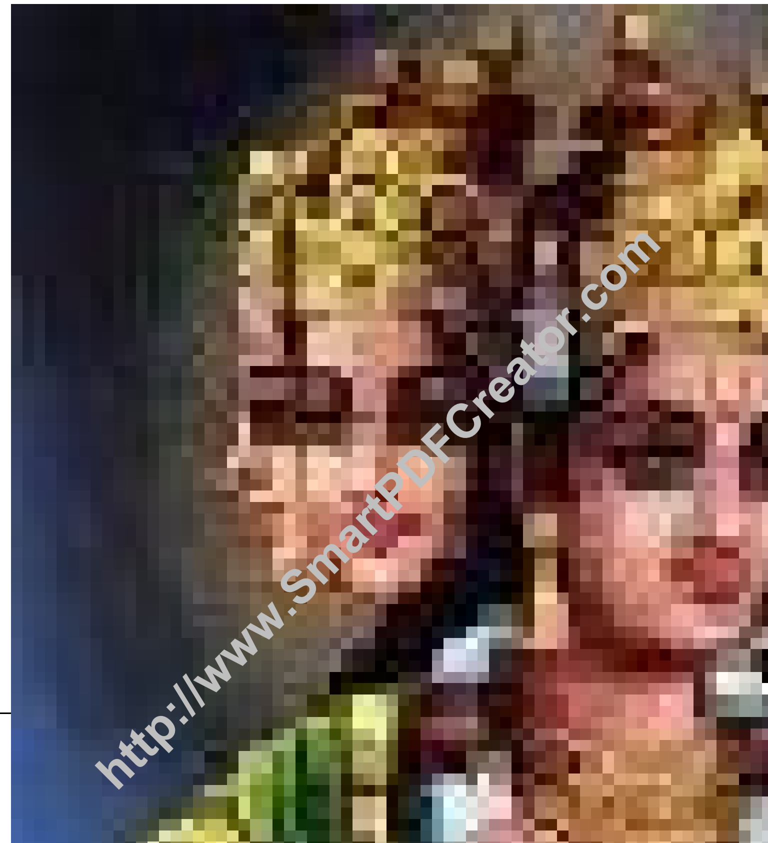
amthaaraanga dharma(inner qualities) is responsible for karma shuddhi (perfection in purity).



Great sins destroy these sources of enjoyment.

FIVE PHASE – Life Cycle Diagram

chathurmu
brahm



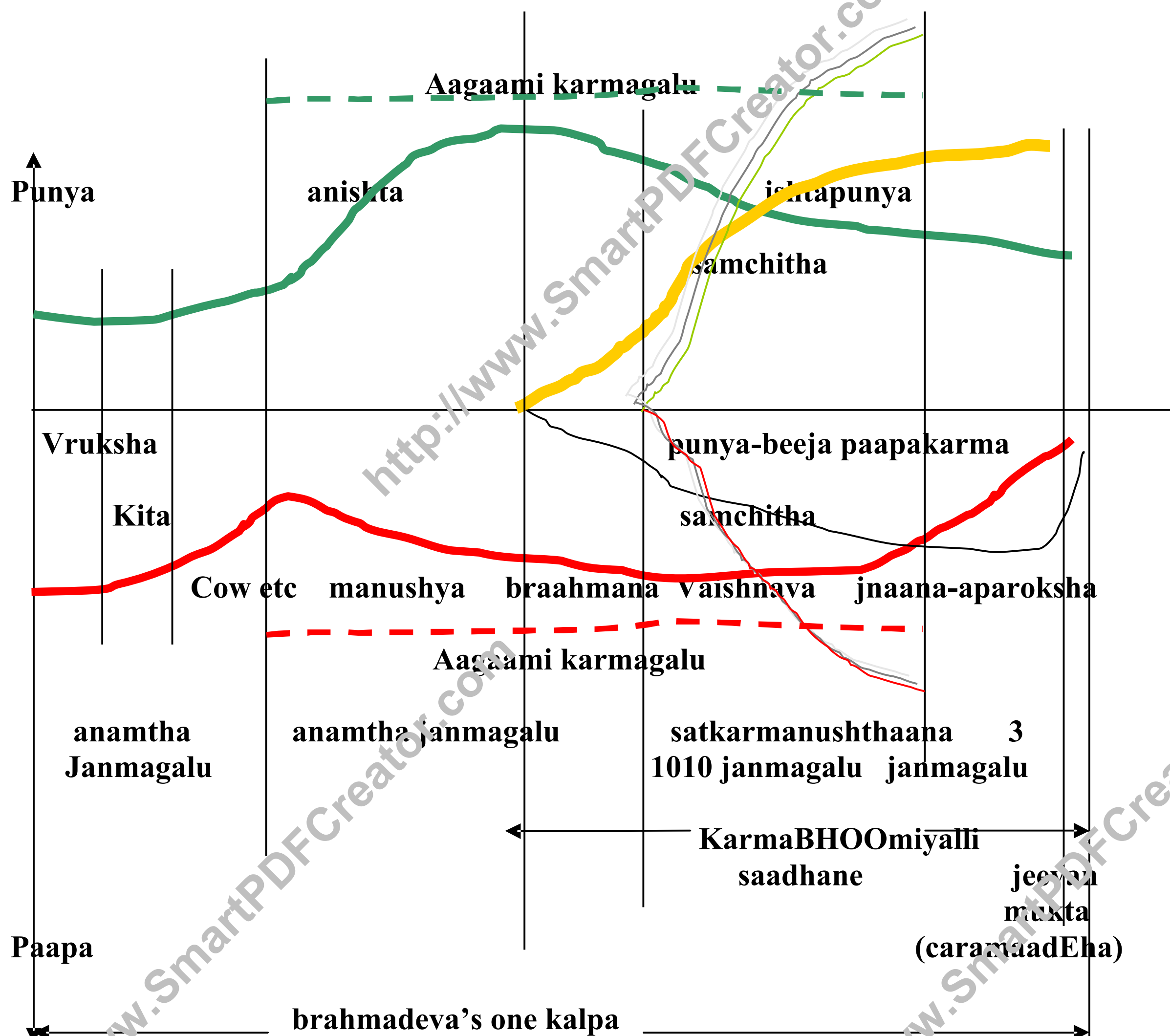
Spouse – the result of flawless observation of satkarma by beautiful, soft-speaking, devoted, long living wife.

Son – principled, long living, educated, healthy

Wealth – unstolen by thieves, available life long
House, garden, health, physical strength, etc.

When born as human in bharatavarsha, he experiences joy and sorrow from his punya and paapa with karma accumulating. In naraka, his paapa will diminish with suffering from punishment

niramsha saatvika jeevara saadhane
(truna till Karmajas)



Anushtaana janmas

	satkarma	jnaana	Bhakthi
maanushaa gamdharva till truna	1,000	10	3
Ajaanajas and Karmajas	10	10,000	300

; there is no karma accumulation. Also, there is no karma accumulation when born in Bharatavarsha as a non-human.

Among bodies so acquired, jeeva when born in Bharata khamda of jamboodveepa as a human, the karmas observed will accumulate. Karmas will regenerate and he will be born again and again. When born in the other eight dveepas, planets like soorya, atalaadi sapta lower worlds (adho lokas), svarga, nakshatra loka, he will enjoy the fruits of punyakarma in those lokas; karma will not accumulate.

7. Veda swaroopa

Paramaatma can be revealed only through Veda. Hence, Veda is called kevala pramaana. This Veda, being anaadi like Paramaatma, Lakshmi and jeevas, it's objective is to picture from supreme important aspect paramaatma as supremely complete (paripoorna) with supremacy (sarvottamatva), universal and absolute independence (sarva-swaatamtrya) and infinitely other super-eminent (sarva-uthkrushta) qualities and incidentally convey other matters.

Owns
Author
less
Veda
describes
Lord
Lakshm
i
professes
Smruti
authors
preaches
Om
Shruti
Expands into
Vaayu
Chaturm
ukha
brahma
brahma
sootra
itihaasa
puraana
gAyatrI
purusha
sooktha
Expands into
Expands into

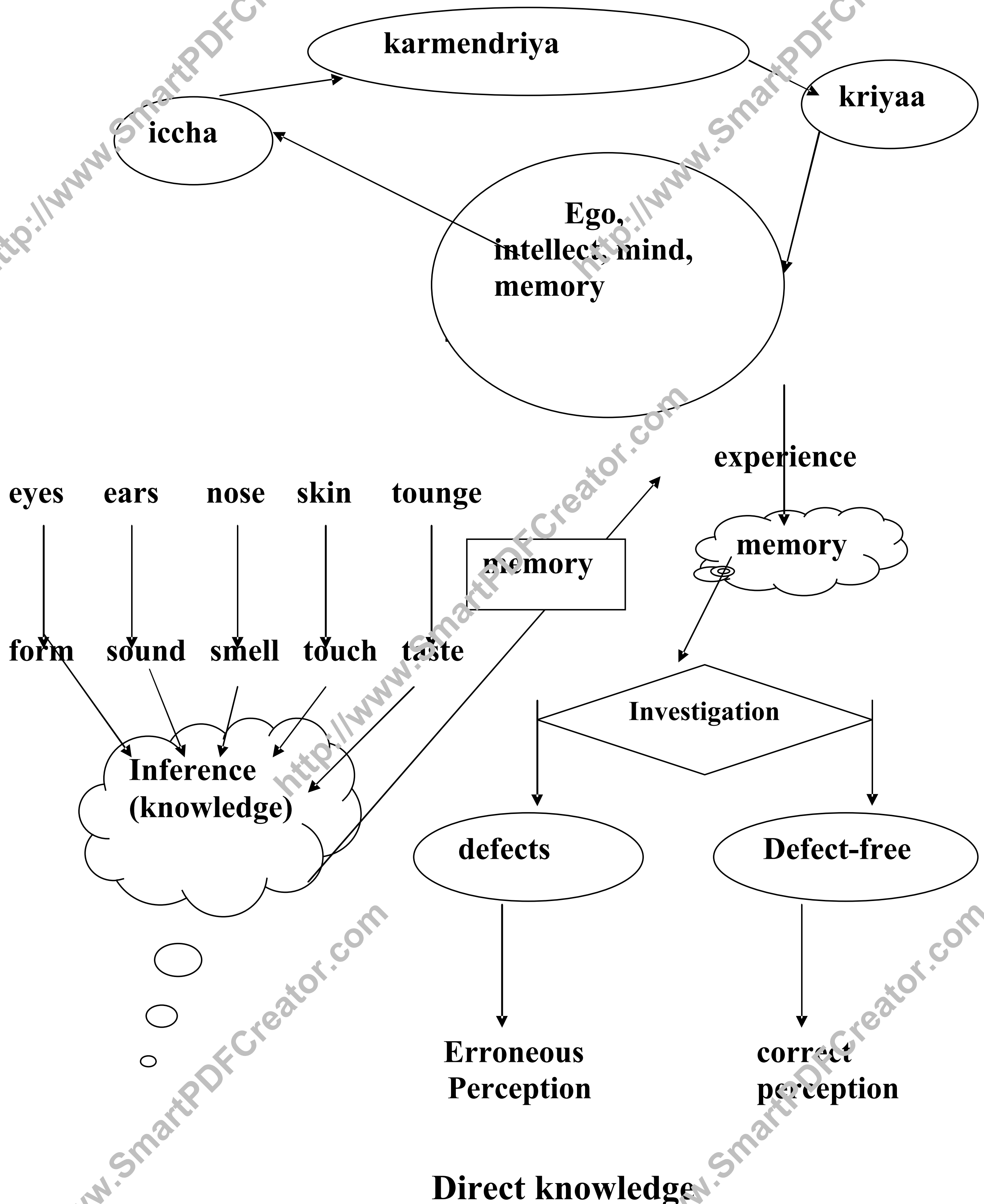
Paramaatma's self-lumination, representing absolute independence stands on it's own and strengthens itself without requiring a different object; also it is the principal cause of the existence of all other things. This means, nothing in this Universe can exist without Him. Due to these reasons, He is called (as having no expectations from others) nirapeksha or independent principle. All other entities (including nature controlling Lakshmidevi) depend for their existence, and sustenance on Him, hence are called saapeksha (remaining with expectations and desires). Thus paramaatma alone is independent. All other things are paratantra or under His control.

Since jeevas perform saadhana as per the do-don't form of Paramaatma's order following scriptures (Veda), Veda is called consultative standard for judgement (pramaana). Lakshmidevi is the custodian for Veda and the entire Veda describes Paramaatma. Hence Veda is supreme aagama pramaana.

Since Paramaatma is uniquely independent He cannot be known like worldly objects by similarity by knowledge, sound, direct experience, or inference. He surpasses the Universe and hence is said to be beyond comprehension (ati-indriya) by senses. Thus, the idea which tries to convey by sound Paramaatma who cannot be conveyed by sound is called Veda. This Veda is anaadi and infinite composed of ajaadi 51 varnas unauthored by anybody, ever resident in Paramaatma's mind – hence called apourusheya. Paramaatma being supremely perfect since anaadi times with infinite auspicious guna, represented by all sounds – meaning – all inarticulate sounds (birds chirping, rain, thunder, lightning, wind, water flow etc) and all articulate (comprising of syllables – spoken languages) sounds. This establishes anaadi nityatva for sound and spoken words.

Factual (conceiving an object in in it's true condition) knowledge as well as the means of getting this knowledge are said to be pramaana. Direct

experience (pratyaksha), inference, and spoken words (aagama) become



Direct knowledge

pramaana on yielding verifiable authentic knowledge. In real life, jeeva under the influence of defects due to bondage by nature (prakruti) since anaadi times (time, space, guna, and karma), invariably will have a-yathaartha (untrue perception) jnaana. In course of time, His grace leads to quality-deed-perception (sat-karma-anushthaana) and through that factual spiritual perception causing superior saadhana.

Like Paramaatma, Veda is also self-luminant without needing an external object for it's authentication and hence is called as Self-fortifying (swathah) pramaana. Knowledge caused by Veda is grasped by jeeva's svaroopa indriya called saakshi in an unequivocal and decisively conclusive manner – strengthening the perception. This perception occurs depending on the swaroopa yogyataa and guna occasionally during samsaara (real life), and after getting aparoksha when the accumulated (samchita) and incoming (aagaami) karma are completely destroyed, in a large measure, and in moksha completely manifested causing swaroopa-aananda.

Smruthi, itihaasa, and puraana, or conforming to Veda as per brahmasootra logic producing correct interpretation in a manner acceptable to Sri Vedavyaasa, gain acceptance as pourusheya (authored) aagama qualify as anu (following) -pramaana leading to decisive knowledge. Similarly, direct experience, inference (yukti or anumaana) and aagama or Shabda becomd pramaanas even in worldly matters and behaviour.

Authentication in worldly matters

Uncontradicted direct experience when the senses are in good condition becomes pramaana for presently ongoing matters. Inference and aagama, uncontradictedly, generate factual and decisive knowledge for past and future events.

Veda praamaanya

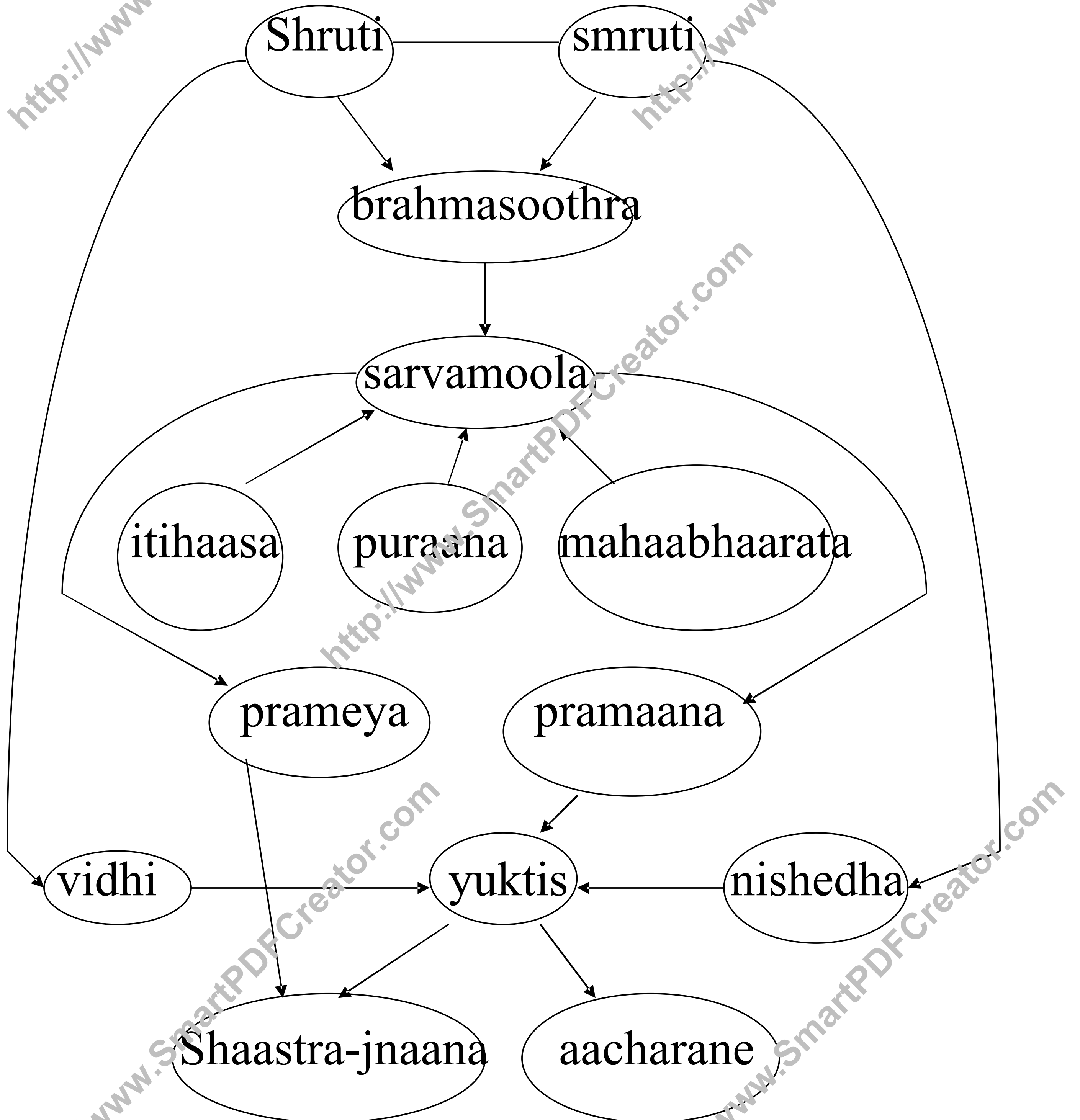
Jeeva, paramaatma, dharma, karma, punya, paapa etc are not perceived by senses – hence termed ati (surpassing) – indriya. Their authenticity need to be established only by Veda or Veda-conforming defect-free smruthi, itihaasa, aagama, or inference.

Summing up, in worldly or spiritual matters, direct experience, inference, or aagama should never be doubted for authenticity unless challenged with problems. Because of this pramaana is said to be self-supportive. When fact is realized, fact along with the instrument responsible for grasping the fact becomes a pramaana yielding object knowledge in the form – " It is like this". This is called formation (uthpatthi). Once formed, impression (samskaara) remains in the mind in the form of smruthi (memory). Hence factual knowledge is self-supporting in conceivement and outwardly-supportive (parathah) during recapitulation.

8. Veda's purport determination

Revealing the existence of Paramaatma, jeeva and jagat and the mutual relation among them and establishing Paramaatma as the sole independent entity and the rest as entirely dependent on Him – are the only purpose of Veda.

An approach to Shaastra-jnaana



For determining the special meanings for all the aspects, Shri Baadaraayana authored 564 brahmasootras in 222 sections sheltered in four chapters – called samanvaya (reconciliation) adhyaaya (chapter), avirodha (non-contradiction) adhyaaya, saadhana (enagagement) adhyaaya, and phalaa (benefits) adhyaaya. Respecting Vedas as supreme authority – due to it's authorless nature, Shankara-aachaarya, Ramaanuja-aacharya, and Madhwa-aacharya have established respectively their individual philosophy – called advaitha, vishishta-advaitha, and dwaitha. Their brief description is below.

Advaitha – Brahma alone is truth (sathya). Rest is illusion (mithya). During samsaara, brahma has attained jeeva-bhaava (a condition called jeeva) enveloped by ignorance (avidya called maayaa) causing illusively created distinctive experience. Constant meditation of brahma as being free from qualities – in the form – " I am brahma (aham brahma-asmi)" will free the jeeva from ignorance and jeeva-state and unite him with the eternally true non-distinctive identity (abheda) form of salvation. In this context, maayavaada with concepts like illusion of jeeva (jeevan-mithyaa), illusion of the world (jagan-mithyaa) etc are established.

Above mentioned maayaa-vaada is arrived at based on the consideration that only the Upanishad part of Veda as the authority, and from that – citing four Shruti's – namely "tatvam-asi", "neha naanaa asti kinchana", "aham brahma asmi", and "saakshee kevalao nirgunashcha" as great (mahaa) sentences (vaakyas). Grand majority of Upanishad is rejected as advocating actions (karmapara) yielding "unification identity with brahma" form of commentary.

Vishishta-advaitha – Supporting the difference between jeeva and paramaatma, and challenging the notional difference concept, Ramaanuja-aachaarya formulated recommending pure devotion-praise-dedication form of upaasana guaranteed to yield jeeva happiness during

moksha equal to paramaatma's bliss in entirety. Contemplating during meditation that "Paramaatma undergoes deformation under the influence of pradhaana-tatva and gets transformed into jeeva and jagat with His infinitely large fractions of His original whole – resulting this Universe as His body". Considering some Shrutis like "saamyam niramjanam upaithi" – highly respected as advocating karma and rejecting the remaining – He postulated pure transformational form of argument in support of His philosophy that Jeeva will become equal to Brahma during salvation. He further stated this form of meditation can happen either with devotion or hatred towards Paramaathma.

Above aachaaryas agreeing Veda as supreme authority at the beginning, they imposed their own fabricated meaning on portions of Veda found conforming to their belief and rejecting the remaining part as useless - have interpreted brahmasootra with this background. Rejecting the wholesale authenticity of Veda, they have taken convenient portions to promote their pre-conceived notions (which are different from opinions of the author, Baadaraayana) in establishing their religions.

Dwaita – The Universe is always and by all means under the control of the only independent and also supreme Paramaathma with five types of differences (pancha-bheda) namely jeeva-paramaathma difference, jeeva-jeeva difference, jeeva-jada difference, jada-jada difference, and jada-paramaathma difference. Contemplating on His supremacy in the light of gradation among jeevas and gradation among jada in respect of yogyataa with unflinching devotion and wholesale dedication absolves jeeva of samsaara form of issues and leads to – selfless dedication form of sat-karma-anushthaana – jnaana, bhakti, and freedom from incorrect knowledge – propitiation of self-uplifting guru – bimbopadesha and swa-bimba upaasana – jnaana-aparoksha – His grace at each of these stages and finally self-bliss-experience form of mukti.

Dormant (asrujya dashaa) state – samsaara – moksha – in all these three states jeeva is always and by all means is under control of Paramaathma for all desires, inspiration, knowledge, ignorance, bodily actions – all

resulting from Him – hence called subordinate performer (karthru). Close examination of all the 21 vaidic and avaidic schools of thought prevailent at his time, segregating the knowledge-authenticity parts of each school, determining the merits and deficiencies of each tenet, and resolving the deficiencies – Shri Madhwa-aachaarya cleared the objections put forth by other matha aachaaryas – reconiliating completely all the differences accused among the Veda- vaakyas – established tatva-vaada to the complete satisfaction and approbation of soothra-originator Shri Vedavyaasa restoring full authenticity to the entire Veda.

Achaaryas of other philosophies have failed to grasp the true purpose of the Vedas. All-knowing Shri Madhwacharya has introduced himself in all his works identifying himself as Hanuman during Rama-avathaara period and Bheema during dwaapara in service of Lord Shri Hari. As he states, essential points for interpreting Vedas are as below:

1. Each word in Veda has at lest three types of meaning related to the adhya-atma, aadi-bhouthika, and aadi-daivika aspects.
2. Each syllable in Veda is replete with many meanings subscribing to one common thought namely Vishnu-supremacy.
3. Apparent contradictions need to be resolved reviewing the contexts before and after the instance (contextual meaning of the previous and succeeding sentence, paragraph or section as the case may be) with reconciliatory spirit without sacrificing the Vishnu-supremacy identifying parts of the text with essential introductory (upakrama) conclusive (upasamhaara) and other intermediate logical bearing points retaining the logical flow of thought. In this context, invariable, the so-called common place ideas and meanings need to be rejected.

In order to facilitate saadhana and engagement by the three kinds of souls, for gaining essential knowledge in their direction of thought, Shri Vedavyaasa (also called as Sri Baadaraayana) have authored documentaries (ithihaasa) by name Raamaayana and Mahaa-bhaaratha,

eighteen puraanas and eighteen upa-puraanaas with appropriate, identification, classification and grouping (each group having six puraana , six upa-puraana and several pre-identified smruthis) as saatvika, raajasa, and taamasa. Studied in this context, the saatvik groups of puraana and upa-puraana are entirely authentic for their full contents with no dubious content whatsoever qualifying themselves for saatvika saadhana. The raajasa and taamasa groups have succeedingly increasing levels of unauthentic contents facilitating attention of raajasa and taamasa jeevas. This type of saadhanaa infrastructure subscribes to one common cause of saadhana felicitation with equal opportunity for the three kinds of souls (tri-vidha- jeevaru) with no discrimination.

In this arrangement, the saatvic exposition and thoughts – and their methodology are as below.

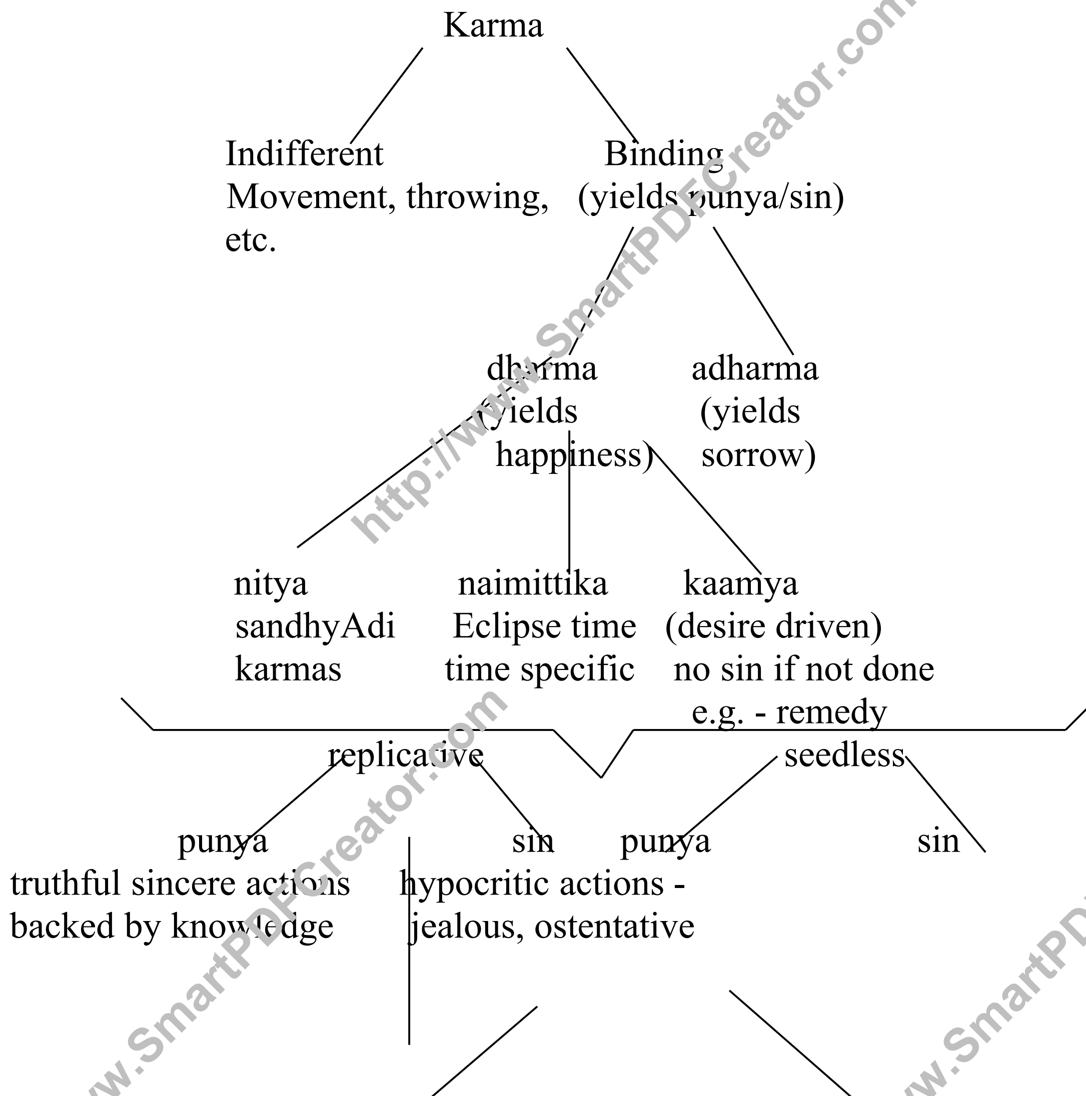
1. Veda is supremely authentic considered as supreme saatvic pramaana. Each letter and word postulates vishnu-supremacy as supreme thought (parama mukhya vrutthi) and incidentally (with least importance) other topics.
2. Veda-conformant smruthis, inference and direct knowledge when accompanied by the above mentioned essential thought bearing points like upakrama, upa-samhaara etc conveying essential vishnu-supremacy related thoughts, despite being quoted from a raajasa or taamasa, puraana, upa-puraana or smruthi qualifies as a pramaana.

This methodology, adopted in practice, every worldly experience (best practices by erudite (jnaani), experiences in dream and awakened states, apparently uselss other experiences – like – every articulate sound – meaning worlds all languages and every inarticulate sound – animal bird sounds, sea waves, rain, thunder, lightning, , waterfall, river outbursts, hurricane sounds in nature, and insect like ants, their movement pattern, spider-web behaviour, hollowness at the tip of til, white color at the end of a thorn etc – with proper investigation qualify as testimony (pramaana).

9. trividha jeeva lakshana

A living being endowed with knowledge, desire, and capability for action cannot rest idle.

Action is directly or indirectly a special cause for punya or sin, and the resulting happiness or sorrow. All jeevas are bound by beginningless karma. Each jeeva has a karma uniquely different from other jeeva, and acquires unique karma-dependent physical bodies, and experiences resulting happiness and sorrow until the karma is totally destroyed. Hence karma knowledge is very essential.



Muktiyogyas (saatvikas)

Shri Vishnu is dearest to them.
They are dear to Him.
They have Suddha jnaana, bliss, vairaagya, bhakti, etc. intrinsically.

In samsaara, satva-dominant material bodies, ascending from satshoodra devotee thru Vedic scholar Brahmin till Chaturmukha brahma, will have satva-richness and auspicious qualities as per the hierarchical gradation.

Rujuganasthas have intrinsic and material bodies with 32 auspicious

lakshanas.

Rudrapadayogyas have bodies with 28 qualities. Other devataa bodies have 24 to 16 qualities.

Nityasamsaarins (raajasas)

No aparoksha or viruddha aparoksha for them.
samsaara till mahApraLaya.
Have guna-dosha intrinsically.
They are of three kinds.

Swargaprachura

They know Vishnu supremacy, but no servitude for brahma, Rudra, etc.
No niscayajnaana in pramaaana vaakyas.
Worship other devataas with “Shri-krishna-arpanamastu” in Vishnu.
Interersted in vedic rites. Thet get mukhya swarga. Some narakavaasa due to nishiddhakarma-acharane. Cycle between swarga and earth.

Bhooprachura

Ordinary sense of Vishnusarvottamatva.
Moderate devotion to devataas.
Will be born often on earth. Visit often naraka due to sins.

Nirayaprachuras

Doubtful about Vishnusarvottamatva
Some devotion to devataas.

daityas steal the fruits of yajna yaagas.
deenadevataas steal fruits of karmas.
Aspire for mukhyaswarga which they do not deserve.

Attain saamkalpikaswarga and naraka.

saamkalpika svarga

svarga-like minute enjoyment – leading to sorrow.
Temporarily created in space.
Attained by duryodhana and others due to penance of acharyas propitated by daana dakshina for short term.

Experience joy with sorrow resulting from rajas dominant gross bodies.

Visualizing full life span of Lord brahma, they cycle between svarga, earth, and naraka experiencing joy mixed with sorrow.
Lingadeha gets destroyed after pralaya with Vaayu's hoomkaara

For some in Sooryaloka
For some in meru's head
For some in Ganga river
For some in Agni
For some in naraka.

thamoyogyas

thamoyogyas
(taamasas)

Manushya-adhama pishacha raakshasa daityas

They hate Hari by nature.
Their saadhanaadehas have rich thamo content.
They are in large numbers.
They have vain desires and actions.
They are fierce natured and terror to the world.

They experience joy due to devadvesha.
They are devoid of bliss intrinsically.
They possess ignorance and sorrow by nature.
They grasp knowledge about things quite opposite to the way things are.

They find sukha-saadhanatva in dukha-saadhane; but they do not enjoy sorrow. They experience sorrow as sorrow in naraka with the feeling as below.

"Joy is troubling me in the form of sorrow. This is not an eternal state."

Riches do not generate punya but sins.
They get aham, mamakaara, swatantra-kartrutva etc with joy.
They accumulate sins with Vishnu and Vaishnava dvesha.

They get mithyaajnaana in different forms and shades in samsaara.

They find differences among infinite forms of Vishnu.
They find difference between Him and His qualities, also, between Him and His body components.
They do not see Him as gunapoorna.
They see Him as nirguna, praakruthadehi with ajnaana, paratamtrya, alpakartru, and alpashakti.
They see Him as equal to or subordinate to Brahma, Rudra, et al.
They see Him afflicted with hunger, thirst, old age, illness, and other defects.
They understand mukti as oneness with Shri Hari and oneness among other jeevas.
They understand moksha as sensless state.
Everyone gets mukti.
Jeevas are formless in mukti as well as samsaara.

No differernces among jeevas, jeeva-jada.
World is unreal.
They misinterpret shrutivaakyas.

Mahaadaityas

They are the presiding demons and drivers for ill-conceived thoughts and actions.

kaalanemi - kaalaabhimaani
dvaapara(shaakuni) – samshaya-abhimaani

They reside in different adhishtaanas like mind, dasha indriyas, deha, praana, bhooddhi, etc and incite dushkarmas.

They are driven by tatvaabhimaani devataas.

Kali leads the daityas and excels them.

Sujeevaabhimaani – shesha.
durjeevaabhimaani – kali

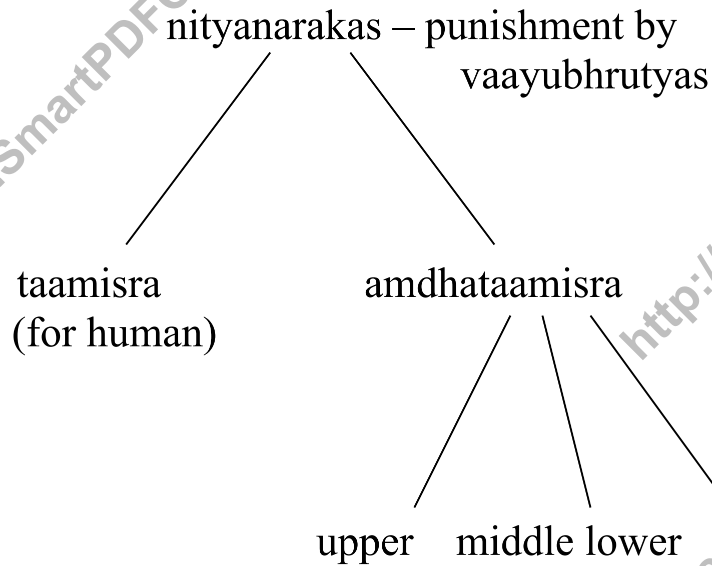
He is the supreme presiding demon for dukha bhoga and kriyaaa. He experiences sorrow and feeds jeevas with sorrow as per their entitlement.

satsaadhana phala by adhikaarins beyond their entitlement (possible only for devataaas, Rishis, gandharvas, etc.) will go to rujus. Similarly, dukha saadhana phala beyond entitlement goes to kali.

There are daityAs by name Brahma, Indra, etc. They also are called 'deva' because of vishesha deenatva. They are deenadevataas.

They steal the fruits of karmas observed aVaishnava way. They

welcome karmaphala from nirayapracuras.



Listener will swoon on hearing thedescription of sorrow experienced by Kali etc.

10. jeeva-kartrutva topic

This topic goes with datta-swatamtraya topic. Jeeva is in no way work capable. His very existence, all existence states, conditions, behaviour, qualities, karma, desire, knowledge, effort, action and happiness as well as sorrow – all experiences are under control of paramaaatma. Hence, jeeva is outright dependent in all respects. Notable points are below.

1. His anaadi-nityatva(beginning-less continual existence), nature, qualities, karma, entitlement (yogyataa) – these are always present with him. Paramaaatma **has not given** them.
2. The above factors inspite of being with him for ever, he is not aware of them at all.
3. Hence, he does not have the ownership of his own attributes. He is actionless without meaning and knowledge like inert matter.
4. Hence, he is ridden with infinite defects like ignorance and therefore severly limited in strength, knowledge, action, and capabilities since anaadi times as determined by his yogyataa(merit).
5. Omniscient paramaaatma has completely known all the above mentioned factors about jeeva in full detail perfectly even in minute levels.
6. With His achimtya mahima (unfathomable greatness) he is the owner as well as controller for jeeva's existence and all matters in entirety as well as the latter's yogyataa and all fine level specialities too.
7. paramaaatma does not have any expectation or benefit from jeeva.
8. Despite the ownership he is extremely kind ocean-like towards jeeva.
9. Eventhough capable, He never alters the swabhaava yogyataa and other parameters ever present with jeeva since anaadi times.
10. Subject to all these rules, libeRathing the jeevas from anaadi times bondage is His nature.

Datta-swaatamtrya

As depicted in Appendix – 2 following the Taaratamya tradition,

Lakshmidevi, brahma and all other chetanas – for their own saadhana and work management – derive a share of freedom as per their entitlement, from an minute fraction of an amsha's amsha (from His original unlimited and infinite swaatamtraya) – as divided and subdivided on the basis of entitlement and lodged in their respective jeevas. Because of these divisions and subdivisions, all jeevas are bound by paramaaatma's knowledge and desire. They engage themselves in actions for self-benefit from the donated freedom – called datta (means given) swaatamtrya. This establishes the fact that only paramaaatma is swatamtra and others swaatamtrya and the likes have come not only from Him, they do not have ownership and they are entirely dependent on Him. Some main points related are as below.

1. paramaaatma being entirely free, is present in everybody as per His desire. Constrained by jeeva's yogyataa, ripeness of time, space, guna and karma, He generates positive form of desire in jeeva through the bimba-prathibimba bhaava (Object-image concept). Thus jeeva's desire happens from their share of assigned freedom.
2. Following this event, as dictated by His desire, jeeva is motivated to pursue his desire with required action and efforts again through the bimba-prathibimba bhaava – resulting in positive form of action.
3. Following this step as per His desire, jeeva gets knowledge and joy-sorrow form of experience.
4. When these things are happening, as per His desire, limited by jeeva's yogyataa, swabhaava, time, place, guna, and karma, jeeva feels in his mind, an illusion as an independent performer or mixed knowledge as a performer just like Him or correct knowledge as a dependent performer with donated capabilities and freedom under His control as per His desire – self being absolutely helpless with no natively owned power or abilities.
5. Thus, jeeva does not have any freedom in matters of desire, knowledge and action – all resulting from paramaaatma.
6. Joy and sorrow and their effects impact only jeeva and paramaaatma is not anointed.

Avataara aavesha details

Paramaaatma present in liberated worlds like vaikuntha ever lying on ocean with moola naaraayana roopa, even with no benefit to Himself, out of sheer kindness for jeevas, for their upliftment undergoes various forms and specialities and presents Himself often on the earth appropriately in an action oriented manner providing direct guidance. This phenomenon is called avataara. Eventhough He is not constrained by space, time, guna, and karma, during these avataara roopas, solely for guiding the eligible jeevas in saadhana marga, He enacts a dramaa faking bondage with these above mentioned constraints. In this context, some main points are as below.

1. paramaaatma's avataara roopas are in all respects unisolated from the moola roopa.
2. All actions, achievements, and specialities of the moola roopa are also present in all avataara roopas.
3. Targeting one particular cause and addressing that cause, for training jeevas, He performs each avataara.
4. After completing the mission He unites with the moola roopa.

Observing these rules, all eligible chetanas limited by their yogyataa and swabhaava imitate the dramaa enactment and do their saadhana.

Paramaaatma's ocean-like unlimited kindness

In this Universe, any single person who possess in abundance all auspicious qualities, possessions, and specialities universally regarded by all as absolutely required for happiness in unlimited measure, with the ability to distribute among jeevas as per His desire – is called paramaaatma. From this perspective, He is considered as personification of all auspicious qualities, events and possessions well regarded with high reverence and approbation like – happiness, strength, kindness, wealth, knowledge, etc. He is ever ready to engage

Himself actively in the upliftment of all jeevas with absolutely no benefit to Himself. Eventhough not required for Himself, for the good of the all jeevas native upliftment, He has made general as well as special rules in the form of Do's (vidhi) and Dont's (nishedha); He condescends on earth with avataara roopas as Guru and guide in their observance by ways of personal observance, focused training (updesha) for the eligible and the likes of it; promoting these activities and trends through different levels of hierarchy like ever flowing river current; thus establishing an organization for the scheme of all essential things for the entire saadhaka varga in an bringing succor and solace in unimitable style second to none in the matter. Saatvikaadi three types of jeevas contemplate on these imbibing them in their lives through His grace and through that eventually attain their destined type of salvation.

11. Taaratamya topic

Taaratamya is the most important aspect of the siddantha. Being present in anaadi-nitya way for the entire chetana spectrum, during the asrujya, samsaara and moksha states and all dashas and inter-dasha spectacular forms representing variety of entire spectrum of auspicious qualities like jnaana and ananda, it has innumerable types of representational forms with pervasiveness and remarkable reasoning and inquiry oriented. Remaining at the base in form of true experience of the entire spectrum of life in the material world, all happenings in this Universe, properties and characteristics of material things, their creation, sustenance, destruction, chetana's birth, living, death, all experiences in samsaara, social organization, worldy matters, justice, morality, education, vocational training, trades and professions – their management and implementation – truth and righteousness being the foundation, having temporal relationship with time, space, guna and karma, varied manifestations in the background of many extra-sensory material speciality kinds, business and transactional forms – are amenable for analysis and assimilation in a spiritually intellectual achievement platform.

This becomes evident only when analyzed following the directions of the methodology demonstrated by Shrimad acharya paving way for knowledge, opportunities, mission and congenial atmosphere essential for development of jeeva's inherent personality attributes. Other religions, in spite of apparent attraction, deny cordinal truth of gradation and hence are incapable of leading to conclusive decisions and judgement in all worldly as well as spiritual matters culminating in a paraphernalia of series of dubiousness and illusion causing a train of unimaginable miseries and sorrowfulness. Hence, there is no second alternative for moksha saadhana except tatvavaada. In this context, the intrinsic gradation shown in appendix-1 should always reside in memory while reviewing a situation, event or experience in the light of all above mentioned factors to yield the truth. This is the

eternal peaceful destination for all jeevas and it's pursuit is penance.Summing up, there is no spiritual analysis without taaratamya knowledge; truth will not result without spiritual analysis; No conclusive knowledge with experiencing truth; no perfection purity in actions without the conclusive knowledge; no upaasanaa yogyataa (qualifications for meditation) without this perfection purity; no aparoksha without upaasanaa yogyataa; no moksha without aparoksha – thus at every step taaratamya has is indispensable with it profound impacts and influence. Some of the resulting facts are :

1. paramaaatma being at the forefront in the hierarchy is unfathomable mine of infinite auspicious qualities free from blemishes of any kind.
2. He is uniquely an embodiment of all sadgunas and is freedom personified self-illuminatingly.
3. In this Universe, no object supersedes Him. There is no object like Him. Everything in this Universe is under His control and desire for it's formation, sustenance, management, special variant forms, and destruction. Since He is the only person with independence, He is said to be outstandingly different from this Universe (lokavilakshana).
4. Due His unimaginable grandeur, all parts of His body and portions of it – each like His entire body is perfect and complete with full strength, capabilities and all specialities. This is very important concept. In the physical world, for humans body parts like hands, legs, eyes, ears etc have predefined roles and functions - they cannot substitute for other body parts, i.e., the functions of hand cannot be done by any other part like leg or any other part. Similarly for other parts of the body. But paramaaatma's foot, or a finger of the foot, or even the finger nail or even the nail tip can perform all the functions of His entire body. This is called paripoornataa. This feature is not found anywhere else.
5. Above mentioned paripoornataa is found in His gunas and actions in moola roopa as well as avataara roopas.
6. His jnaana aananda etc are constantly eternal. They never diminish.

7. All auspicious qualities like jnaana and aananda present all over the Universe are under His control. He monitors them.
8. Eventhough He does not have defect even in traces, defects present elsewhere are under His control. He has administers dosha.
9. With own freedom and desire, He has lodged freedom and other qualities and defect monitoring capability present in Him in nityamukta Lakshmidevi also since anaadi times.
10. He has distributed the above said freedom, guna and dosha among brahma and all chetanas befitting their yogyataa.
11. Ever-liberated Lakshmidevi enjoys unlimited freedom and all qualities mentioned above in His company at all desha and kaalas in Her moola as well as avataara roopas under His control.
12. Being the foremost in the saadhaka varga, brahma and vaayu constitute direct idol (prathimaa) of paramaaatma. For the entire hierarchy below, they constitute the prinicipal idol for worshipping paramaaatma. They qualify as main Guru for the entire Universe with their 32 auspicious qualities. They worship all bimba roopas of paramaaatma and they visit Him at the mukta-sthaanas often where others do not have entry.
13. brahmadevaru is always engaged in worshipping Hari meditating all His bimbaroopas. He does not have avataara on earth in kaliyuga.
14. vaayudeva with his moola roopa in the vaayu aaavarana in the outer dasha aavarana, is also present with one amsha inside brahmanda in vaayuloka. He sustains life support for Garuda, Shesha, Rudra and all devataa, Rishi, gandharva, manushya, daityas daanavas etc being present in their pindaamda as leader for devathaa varga worshipping paramaaatma and Lakshmidevi imitating their actions adopting His methodology as ordained by Him. He monitors all jeevas actions and behaviour all the time as per their yogyataa as (desireless form of worship) nishkaamaroopa pooja for paramaaatma. He has condescended on earth three times as Hanuma, Bheema and Madhwa with one amsha of the amsha in moolaroopa.
15. Under Vaayu's leadership and inspired by him, and blessed as his disciples, Garudadeva as principal custodian for apaurusheya veda and all shaastra and chamdassu, is guiding all deva, Rishi

gandharvaadi saatvika varga in their saadhana.

16. Under Vaayu's leadership and inspired by him, and blessed as his disciples, sheshaadeva as principal custodian for all paurusheya aagama and is guiding all devathas, Rishis gandharvaadi saatvika varga in their saadhana. He is jeevaabhimaani for entire hierarchy below.

17. Under Vaayu's leadership and inspired by him, and blessed as his disciples, Rudradeva is guru for indra-kaama and monitors the minds of all jeevas including tatvaabhimaani devathas as well as daityas. He is foremost among the Vishnu-bhaktas (Vaishnava-agrani) and leads the entire saathvika varga.

18. tatva-abhimaani devathaas under Indra's leadership rule panchatanmaatraa reside in the physical bodies of all jeevas and engage their body parts in appropriate activities for saadhana.
19. tatva-abhimaani devathaas under Indra's leadership rule panchabutha reside in the physical matter inside the Universe monitoring the satva, raja and tama and related properties and behaviour.
20. daitya leader kali being constrained by Vaayudeva directs kaalanemi and other tatva-abhimaani daityas as principal guru and engages them in Vishnu-hatred and related acts with responsibilities for ignorance, falsehood, cheating, violence, anger, cruelty and the like by the entire spectrum of life spanning till Rudradeva.
21. tatva-abhimaani daityas under the leadership of kaalanemi and manimantha etc rule panchatanmaatraa and reside in bodies of all jeevas with responsibilities for engaging them in sinful acts and behaviour.
22. kali and tatva-abhimaani daityas rule the pachabutha and reside in physical matter monitoring thamo guna and related aspects in all jada padaarthas.

12. Upaasanaa topic

bimba Upasana

bimba - prathibimba:

Forms the main pillar for tatva-vaada

bimba	prathibimba – duplicate, inferior
Shri Hari	Entire matter-life Assemblage
Autonomous	parasitic
Controlling	controlled, dependent
Unparalelled Qualities (bliss etc.)	Alike, but different from, and under the control of bimba

Shri Hari is the bimba form for everything.

Jeevas with instrinsic shapes such as Animal, cow, plant, creeper resemble corresponding divine shapes. They are much inferior and dependent. For Lord, all forms are ever present.

Shri Hari is the bimba form for everything.

Shri Hari has female form. Hence, the entire universe has His(Her) prathibimbatva.

Jeevas intrinsic forms are not under Lord's control. But, the attributes (like bliss) which are different from the form are under His control.

Mukhya-abimbaroopas

Though Shri Hari is present with many roopas inside the body, they are not called with significance as bimbaroopas.

Heart-lotus resident samsaara liberating Bhagavadroopa is mainly called bimbaroopa.

Bimba's

'that purpose'
'that love'
'this jeeva is like me'
' I am inside him'
' I will serve him with his needs'

et al feelings

result because of jeeva being His prathibimba.

This applies in samsaaravasthaa to Atmanamaka hari residing in the physical body of the jeeva with roopatraya – moolesha, agresha, pra-aadesha.

He, Himself, will shine with brilliance, after aparoksha, in the swaroopa-deha displaying jeevas swaroopa kriyaas reflecting jeevas swaroopajnaanadi gunas my name as 'amtharaatma'.

He, Himself, in samsaara-avasthaa, will facilitate saadhana by jeeva, through His Vishwa, taijasa, and Pra-ajna roopas. He is present as 'tureeya' in muktas and brings to their experience

Mukhyabimbaroopas

their respective swaroopa-anamda. These Bhagavadroopas are mainly bimbaanamakas. Other Bhagavadroopas, in secondary sense, are bimbas.

Mukhyabimba

For human beings, Bhagavadroopas for meditation at all times as Mukhyabimba are –

- Atmas Vishwa, taijasa, Pra-ajna, tureeya roopas
- Atmas Atma, amthaaraatma, paramaaatma, jnaanatmaka roopas
- Mukhyapraana sustains life to the physical heart. Opposite to him, are meditation roopas moolesha, agresha, and pra-aadesha.
- Jeevakaara roopa in jeeva swaroopa

Thus 12 roopas.

Moolesha – At the root and middle part of the stock of the heart of sushumnaa, thumb-sized, eight-armed, moving in eight directions sustains jeeva.

Agresha - thumb-sized purUshaah, jeevaswaroopa shaped. This is the paramaaMukhyabimba. It's sAkShAtkAra is aparokshajnaana.

Pra-aadesha – jeevas vAsanamaya roopa at the time of meditation, radiant chakra Shamkha gadaa padma bearing of the size of the distance between thumb and index finger of the physical body(ಚೋಟುದ್ದ). He is primordial cause for the sthUlabimbas (agresha) apraoksha, and, after that, swaroopabimba (lotus resident and swaroopakaaramoorthy) darshana.

Hence, meditating these four Atmanamaka roopas always, with Atmasamarpane, Sharanaagathi, and sarvasamarpane in the Shastric way as told by guru, at all times, is a must.

As a result of this, jnaana, Bhakthi, virakti grow from moment to moment providing congenial settings, environment and situations at all times.

After Shri Hari, all other devataas beginning with Mukhyapraana, their servants, as Shareera niyaamakas, and being subordinate to Hari, are called 'adhi-aatma bimba' and give vital support to jeeva.

Relevant semblance should be understood for raajasa, taamasa.

Living being's generic quality – the power and ability to grasp matters like grief - is called jnaana. Semblance is only in the respect of this jnaana.

For Matter, semblance is only in respect of shape and existence.

bimba-roopi Shri Hari resides in jeeva at the tip of stock of lotus petal inside the heart, thumb-sized in original form.

Jeevas also have all-supreme prathibimbatva directly derived from Him through the hierarchy.

Souls in saadhaka varga depending on their native swaroopa yoni, yogyataa and place in the gradation hierarchy (as shown in appendices) – have individual unique style of saadhana, anushthaana and meditation (upaasana) style. Yogyataa and taaratamya – regarded as veritable two eyes of the scripture, moksha aspirants make best use of them with

repeated application in all circumstances and events intellect driven experiencing Vishnu-supremacy submitting all their thoughts, determination and actions with selfless wholesale dedication and devotion to Shri Hari through Shri Vaayudevaru – with firm conviction and awareness that all their experiences and events – personal as well as happening outside in the Universe - throughout their life is taking place as per the desire and inspiRathion through Hari-Vaayu. Such deeds qualify as satkarma-anushthaana and constitute the foundation for mokhsa. When desha and kaala become appropriate, Shri Hari propitiated with high quality of karma-anushthaana, through the mechanism of dharma-karma-samyoga, establishes contact with swaroopa-uplifting Guru who will train the aspirant through upadesha sva-bimba-upaasana method of contemplation and meditation. Constant practice under the guidance and auspices of guru-upadesha eventually results in jnaana-aparoksha destroying completely sanchita and aagaami karmas sustaining only pra-arabha-karma (karmas which have already become ripe and started yielding fruits). The meditation styles of different classes of saadhaka varga are as below.

1. manushyottama till aajaanajas

They experience and realize the sva-bimba roopa of paramaaatma respectively inside their physical body and svaroopa shareera and continue and complete their saadhana and anushthaana in the aparoksha state for designated number of janmas as determined by their position and placement in the yogyataa taaratamya (please refer appendix). Finally, realizing their last moments are approaching, they meditate on swa-bimba, seated in a firm yogasana posture, and through breath control, contemplating brahmanda inside their own body, retaining the bimbaroopa in the lotus-space inside the heart in the kumbhaka (completely inhaled state) as trained by the guru, meditate the 'sat', 'chit', 'aananda' and 'aatmaa' – these four qualities of paramaaatma. Holding the breath, they elevate the praanavaayu in sushumnaaa-naadi respectively through the seven charkas – moola-adhaara, sva-adhishtaana, ana-ahata, manipoora, vishuddhi, aajnaa, and sahasraara

(which are located inside the physical self representing the upper seven lokas – bhooloka, bhuvarloka, suvarloka, janoloka, tapoloka, satyaloka) and retain them for some period at these charkas enroute, and finally exit thorough the brahma-randhra near shikhaa. Then their saadhana will complete and they reach upperloka in near-liberated state called jeevan-mukti. There, they wait till brahma completes his saadhana; then join his entourage. When they bathe in the virajaa river, the lingadeha gets dislodged and they attain their non-return moksha destination.

2. Rishi, gandharva and ataatvika devataaa

Being sa-amsha jeevas, through amsha-amshi bhaava, they simultaneously perform saadhana at one time with several bodies in different varna-ashramaa-dharma. In addition to the above said bimba-upaasana, they also have the capacity to meditate His forms in resident in the physical objects in the outside world and they realize saakshaatkaara of these bhagavad-roopas also. After completing their saadhana, they unite with the designated devataaa next level up in the hierarchy (swa-uttama devataaa) and join the brahma's entourage. After virajaa river bath, they shed their linga deha and attain their designated mukti-loka.

3. tatva-abhimaani devataaa

when the ataatvika vaga and all jeevas below them complete their saadhana, in the current brahma-kalpa, the laya-period starts.During this laya period, devataaas lower in hierarchy merge with their designated devatha next higher level. The merger continues all levels till all devataaas merge with brahma. When brahma takes bath, the devataaas also bathe in virajaa river. When this happens, they loose their linga shareera and reach their moksha sthaana.

Appendix – A

guna taaratamya

1. paramaatma	anamthaanamtha guna	(anamtha)
2. ramaa	inferior by anamthaguna	(anamtha)
3. brahma-Vaayu	inferior by kotiguna	(koti)
4. sarasavati-Bhaarathi	inferior by hundred guna	(hundred)
5. Garuda,Shesha,Rudra	-do-	(hundred)
6. Shan-mahishi	inferior by five guna	(five)
7. souparnyaadigalu	inferior by two guna	(two)
8. Indra-Kaama	inferior by ten guna	(ten)
9. ahamkaara praana	inferior by ten guna	(ten)
10. aniruddha till Shachi (6)	-do-	(ten)
11. pravahaVaayu	inferior by five guna	(five)
12. Sooryadi (4)	inferior by two guna	(two)
13. Varuna	inferior by 5/8 guna	(5/8)
14. Naarada	inferior by 1/8 guna	(1/8)
15. Bhrugu et al	inferior by 1/8 guna	(1/8)

Appendix – B

Daitya taaratamya

Kali
(infinitely infinite defects)
Inferior by 100 dosha
Alakshmi
Inferior by 100 dosha
Viprachitti
Inferior by 100 dosha
Kaalanemi
Inferior by 5 dosha
Madhu-Kaitabhai
Inferior by 5 dosha
Viprachitti

Aila Viprachitti
Inferior by 5 dosha
Narakaasura
Inferior by 100 dosha
Hiranya-kashipu
Inferior by 5 dosha
Hiranya-aksha Manimantha
Inferior by 1/4 dosha
Baka
Inferior by 20 dosha
Thaaraka-asura
Inferior by 6 dosha
Shambara-asura
Inferior by 10 dosha
Saalva Shamkhara
Inferior by 6 dosha
Hidimbaka Baana Dvaapara Keechaka

Inferior by 10 dosha
namuci ilvala pAka
Inferior by 100 dosha
Vaathaapi
Inferior by 100 dosha
Dhenuka
Inferior by 40 dosha
Vamana
Inferior by 40 dosha
Keshi
Inferior by 11 dosha
Trunaavartha Lavanaasura
Inferior by 5 dosha
AriSta
Inferior by 5 dosha
Hamsa
Inferior by 80 dosha
Dibhika Vena Poundraka
Inferior by 100 dosha
DuSySana Vrushasena Jaraasamdha
Inferior by 100 dosha
Kamsa Koopavikarna Rugmi
Inferior by 100 dosha
Mahaasura Shathadhanvi Kirmeera
Inferior by 100 dosha
Madirapaani Kaalakeya
Inferior by 100 dosha
Indriya-abhimaani daityas

Appendix – C

samaana devataa concept

Shri Naaraayana

Shri Ramaadevi

Chaturmukha puraMjana kali
Mukhya praana
Saraswathi – Bhaarathi Alakshmi

Garuda-Shesha-Rudra Viprachitti
Shan-mahishiyaru

Suparni, Vaaruni, Bhaarathi

Indra – Kaama Kaalanemi

ahamkaara praana Madhu-Kaitabha

aniruddha, guru, Swaayambhu, Viprachitti
Dakshaprajaapathi, Shachi, Rathi
Aila Viprachitti

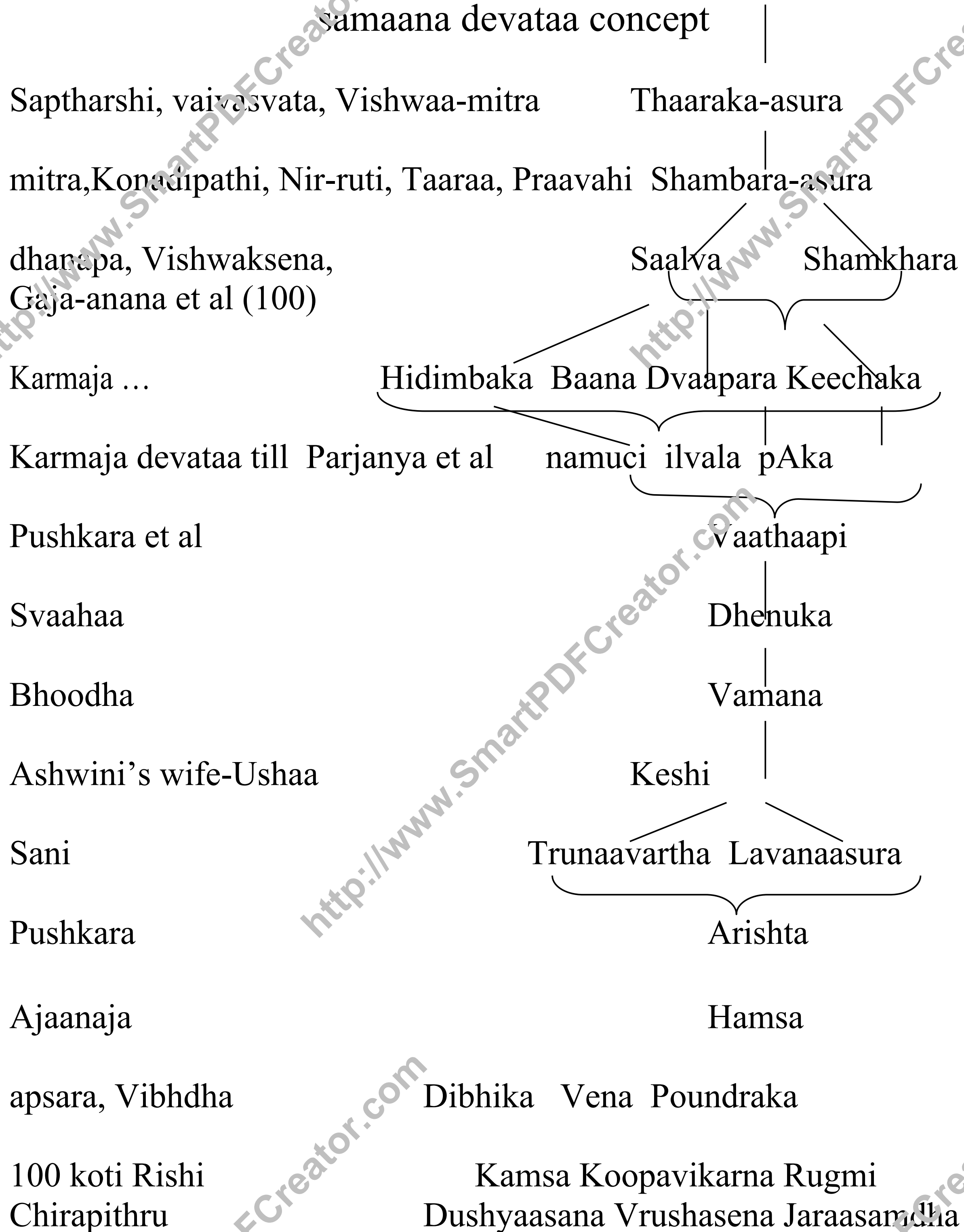
PravahaVaayu

Soorya, Chandra, Shatharoopaa, yama Narakaasura

Varuna Hiranya-kashipu

Naarada Hiranya-aksha Manimantha

agni, Bhrugu, Prasoothi Baka


samaana devataa concept
Saptharshi, vaivasvata, Vishwaa-mitra
Thaaraka-asura
mitra,Konadipathi, Nir-ruti, Taaraa, Praavahi
Shambara-asura
dhanapa, Vishwaksena,
Gaja-anana et al (100)
Saalva
Shamkhara
Karmaja …
Hidimbaka Baana Dvaapara Keechaka
Karmaja devataa till Parjanya et al
namuci ilvala pAka
Pushkara et al
Vaathaapi
Svaahaa
Dhenuka
Bhoodha
Vamana
Ashwini's wife-Ushaa
Keshi
Sani
Trunaavartha Lavanaasura
Pushkara
Arishta
Ajaanaja
Hamsa
apsara, Vibhdha
Dibhika Vena Poundraka
100 koti Rishi
Chirapithru
Kamsa Koopavikarna Rugmi
Dushyaasana Vrushasena Jaraasamdha

samaana devataa concept

Devagamdharva, siddha, Chaarana, Vidyaadhara, Kinnara, Kimpurusha	Mahaasura Shathadhanvi Kirmeera
Manushya-gamdharva	Madirapaani Kaalakeya
Chakavarthi	Indriya-abhimaani daityas

Appendix – D

Explanation of different types of swaatantrya

data swaatantrya

During samsaara, this incites aham, mamathaa, etc. and through them, feeds the resulting experiences of joy and sorrow to the jeeva through the physical body, during apakva dashaa.

svagata swaatantrya

This conveys His great auspicious qualities like all-in-all supremacy, blemish-free greatness, etc through Veda shaastra et al, without completely removing worldly interests, aham, mamathaa etc., indicating that samsaara and aham-mamathaa etc. are despicable, and hence should be expunged, during pakva-apakva dashaa.

sarva swaatantrya

This destroys aham, mamathaa, etc. emphasizing that everything is under His control, through concentrated meditation upon Him. This happens during pakva dashaa.

swaatantrya division summary

No.	detail	datta	svagata	sarva
1.	Naaraayana	132-3/4	2	2
2.	Ramaadevi	66-1/4	1	1
3.	brahma	52	5-1/4	52
4.	Vaayu	48	3-3/4	48
5.	Rudra	20	2	20
6.	Indra-Kaama	15	1-1/2	15
7.	tatvadevataas	10	1	10
8.	jeevas	10	1	10
9.	kali et al	45	4-1/2	45
	total	400	22	203
Grand total		625		

Distribution scheme of 132-$^{3/4}$ parts from infinite swatamtrya of paramaatma to dependent jeeva-raashis

I guna for svagata swaatantrya
Balance – 131-$^{3/4}$
Take 1 guna from this.

1 x 2
½ ½
1 x 2
¼ ¼ ¼ ¼
¼ 1/16 x 100 Brahma 52
Vaayu 48
1/16 x 100 Rudra 20
Indra-Kaama 15
tatvadevataas 10
muktiyogyas 10
thamoyogyas 10
nityasamsaarins

Balance

1/16
1/16
¼ x 3 - 2 parts kept for Himself
¼ 1 part for Lakshmidevi

sarva swaatantrya
Distribution

From 131-3/4 gunas, one guna is divided like this

Halved – i.e ½ ½

Take first half

Halve it ¼ ¼

Take first ¼

Divide it into 4 parts

1/16, 1/16, 1/16, 1/16

take first 1/16

divide it into 100 parts

distribution

brahma	26
Saraswathi	26
	52
Vaayu	24
Bhaarathi	24
	48

take second 1/16

divide it into 100 parts

distribution

Rudra	20
Indra-Kaama	15
devataas	10
jeevas	10
kali et al	45
	200

svagata swaatantrya
Distribution

From 132-3/4 guna of dattaswaatantrya kept with Himself, paramaatma takes one guna and proceeds as follows.

1 X 4

¼ ¼ ¼ ¼

take first ¼

divide into 10 parts

distribution

Vaayu	3-3/4
brahma	5-1/4
total	9 gunas

Balance from this part	1
Remaining others	3
	4

Each of these 4 divided into five totaling 20.

Rudra	2	guna
Indra-Kaama	1-1/2	guna
dasha-imdriya lords	1	guna
all sajjeevas	1	guna
kali et al	4-1/2	guna
total	10 guna	

balance 10 divided into 3

Ramaadevi	1 part
kept for Himself	2 parts

Svaakhya swaatantrya Distribution Scheme

Paramaaatma	129-3/4
Svagata swaatantrya division	1
sarva swaatantrya division	1
uniting with Ramaadevi	1
	132-3/4
Ramaadevi	
for creation	66-1/4
for uniting with paramaaatma	1
	67-1/4
brahma for creation	52
part of it to Saraswathi	
Vaayudeva	48
will be shared among Bhaarathi, rujus and their wives	
Rudragana	20
for Rudragana, Sheshagana, and Garudagana	
Indra-Kaama gana	15
tatvadevataas and their wives (90 crore devataas)	10
muktiyogyas	10
kali and nityasamsaarins	45

Appendix – E

guna hierarchy

1. **ShriVishnu – samasta guna paripoorna**
2. ShriRamaadevi – inferior by anamthaguna
3. brahma-Vaayu – inferior by kotiguna
4. Saraswathi-Bhaarathi – inferior by 100guna
5. Garuda-Shesha-Rudra inferior by 100 guna
6. Shan-mahishi inferior by 5 guna
7. souparNi, Vaaruni Paarvathi inferior by 2 guna
8. Indra-Kaama inferior by 10 guna
9. ahamkaarapraana -do-
10. aniruddha, guru, Swaayambhu, Dakshaprajaapathi, Shachi, Rathi -do-
11. pravahaVaayu inferior by 5 guna
12. Soorya, Chandra, Shatharoopaa, yama inferior by 2 guna
13. Varuna inferior by ½ guna
14. Naarada -do-
15. agni, Bhrugu, Prasoothi inferior by 1/2 guna
16. Saptharshi, vaivasvata, Vishwaa-mitra inferior by 2 guna
17. mitra,Konadipathi, Nir-ruti, Taaraa, Praavahi slightly inferior
18. dhanapa, Vishwaksena, Gaja-anana et al (100) inferior by ¼ guna

19. Karmaja … inferior by 2 guna
20. Karmaja devataa till Parjanya et al inferior by 4 guna
21. Pushkara et al inferior by 1/4 guna
22. Svaahaa -do-
23. Bhoodha -do-
24. Ashwini's wife-Ushaa -do-
25. Sani
26. Pushkara
27. Ajaanaja
28. apsara, Vibhdha
29. 100 koti Rishi
30. Chirapithru inferior by 100 guna
31. Devagamdharva, siddha, Chaarana,Vidyaadhara, Kinnara, Kimpurusha -do-
32. Manushya-gamdharva -do-
33. Chakavarthi =do-
34. manushyottama braahmana -do-
35. paramaahamsa inferior by ¼ guna
36. Hamsa -do-
37. bahudaa -do-
38. kuteechaka -do-
39. phena
40. Oudumbara
41. Vaalakhilya
42. Vaikhaanasa
43. Shilomccha
44. Shaaleena
45. asamchaya
46. Vaarthaa

47. bruhat-taaraa	inferior by 2 guna
48. brahma	-do-
49. praajaapathya	-do-
50. saavithraa	-do-
(the above four are Brahmin types)	
51. kshatriya	inferior by 4 guna
52. vaishya	inferior by 5 guna
53. Shoodra	inferior by 6 guna
54. anuloma	inferior by 7 guna
55. prathiloma	inferior by 8 guna
56. amthyaja	inferior by 9 guna
57. gaja	inferior by 10 guna
58. ashwa	inferior by 2 guna
59. mruga	inferior by 2 guna
60. pashu,jalachara	inferior by 2 guna
61. pakshi,jalachara, kshudrajeeva	inferior by 2 guna
62. vruksha	inferior by 2 guna
63. lathaa	inferior by 2 guna
64. gulma	inferior by 2 guna
65. Oushaadha	inferior by 2 guna
66. Oushaadha till trunajeeva	inferior by 2 guna
67. trunajeeva till jada	

Appendix - F

Aparoksha Taaratamya details for jeeva starting with truna and ending with Rujugana

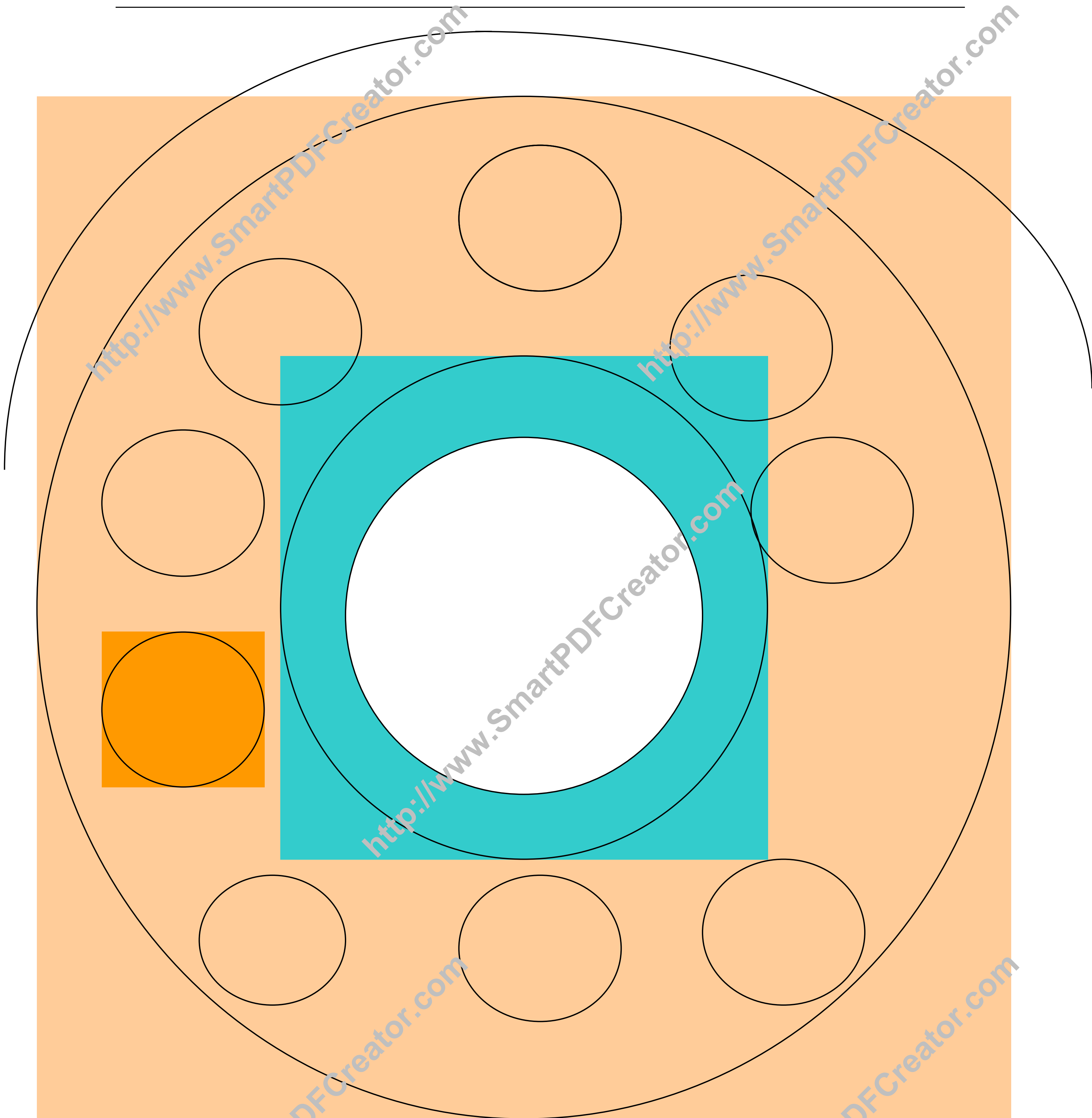
No.	jeevas	period (Ghalige)	brilliance	size	coverage	gunas	Details
1.	truna	½	1 small wick flame	nellu	10 yO	1	see one bimba no devamamtapa
2.	kIta	¾	1 thick wick flame	berry fruit	10 yO	1	see one bimba no devamamtapa
3.	vruksha mRuga	1	10 thick wick flame	thumb front	20 yO	2	see one bimba no devamamtapa
4.	Kaga pashu	**$1^{3/4}$**	100 wick flame	thumb front	40 yO	3	see one bimba no devamamtapa
5.	Shoodra jeeva	$1^{13/16}$	**13/16** lightning	thumb front	80 yO	$3^{1/4}$	bimba with mamtapa
6.	vaishya jeeva	$1^{13/16}$	7/8 lightning	thumb front	160 yO	$3^{1/2}$	bimba with mamtapa, Aavarana, pIta, devataas
7.	kshatriya jeeva	$1^{15/16}$	15/16 lightning	thumb front	240 yO	$3^{3/4}$	-do-
8.	mAnuShO ttama braahmana	2	lightning	thumb front	320 yO	4	-do- + sushumnaa saptaKaamala with devataas inside and their Bhagavadroopas
9.	maanushaa chakravarti	3	10 ln	1 th	640 yO	6	10 B,pra-aadesha moolesha

Aparoksha Taaratamya details for jeeva starting with truna and ending with Rujugana

No.	jeevas	period (Ghalige)	brilliance	size	coverage	gunas	Details
10.	maanushaa gamdharva	4	20ln	1th	960 yO	10	similar as above
11.	deva gamdharva	6	1 Soorya	1th	84000 yO	100	10 B,pra-aadesha moolesha
12.	Chirapithru	6	100 s	1th	BhoovarlOka	10000	-do-
13.	gopikaa strI	$7^{1/2}$	5000s	1th	50lakh yO	1 lakh	-do-
14.	Ajaanajas agniputras	10	10000s	1th	1cr yO	1 cr	devataas Brs in nADIs 24 tatvA BimAnis
15.	Pushkara till 100 devamthargata Karmajas	15	1cr s	1th	14 lOkAs	1 arbhooda	vyApti darSakas amtharbahir aparokshigalu
16.	SatasthA till Rudraganas	30	1cr arbhooda s	1th	25cr yO till Indra till brahm amda Karpara till Rudraganas	1 Karva	>>
17.	brahmadi Rujus	60	1 anamtha s	1th	aMDa and beyond	anamtha	sarvatra Veda told Bhagavad gunas roopa

Appendix – G

Brahmanda and related details



Details of jamboodveepa

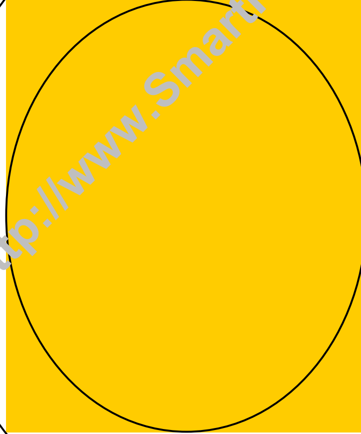
Suvarnabhoomi
Vajrabhoomi
Loka-alokaparvata
Meruparvata
Lavanasamudra
Jambhoodveepa
Ikshusamudra
Plakshadveepa
Suraasamudra
Shalmaleedveepa
Ghrutasamudra
Kushadveepa
Dadhisamudra
Kroumchadveepa
Ksheerasamudra
Sakadveepa
Shuddhodaka
Pushkaradveepa

Please note:

1. Replace arcs by circles.
2. land area – dveepa, bhoomi, etc. to be shown in sunshine color
3. Ocean area to be shown in sea blue color.

Dasha-aavarana

Satvaavarana – light yellow
Rajo Aavarana - red
Thamo Aavarana - grey
Avyakta tatva – light green
Mahat tatva - white
Ahamkaara tatva – light red
Aakaasha Aavarana –sky blue
Vaayu Aavarana - white
Thejo Aavarana – gold color
Jala-avarana –sea blue

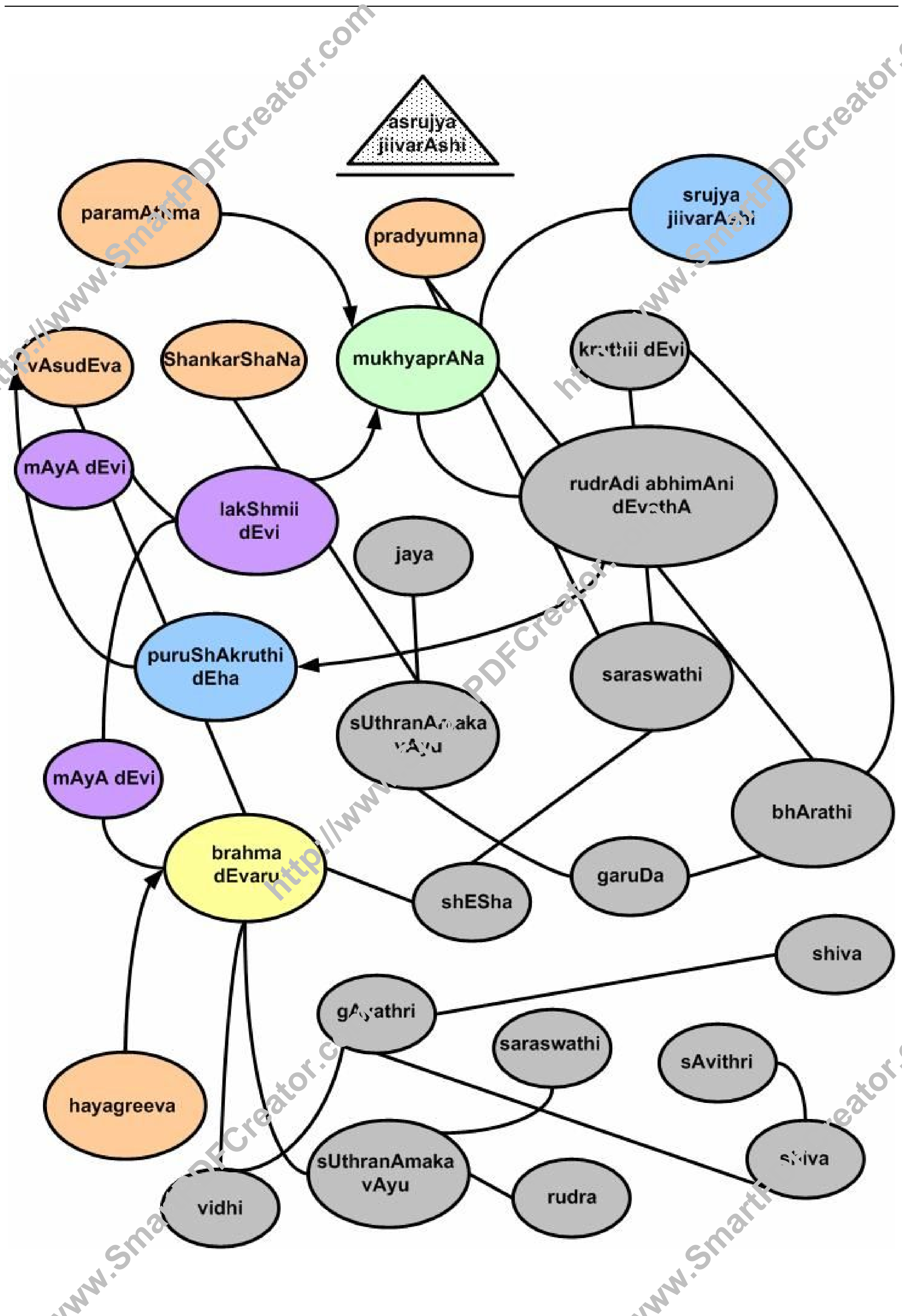


Please note:

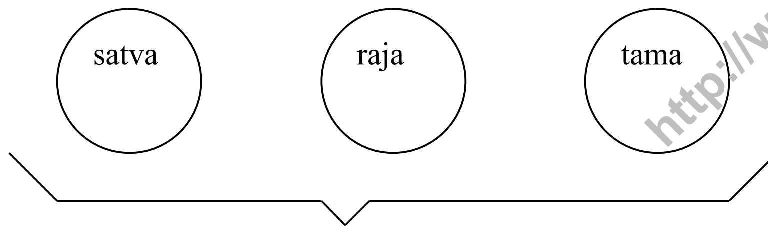
Replace arcs by circles.brahmanda

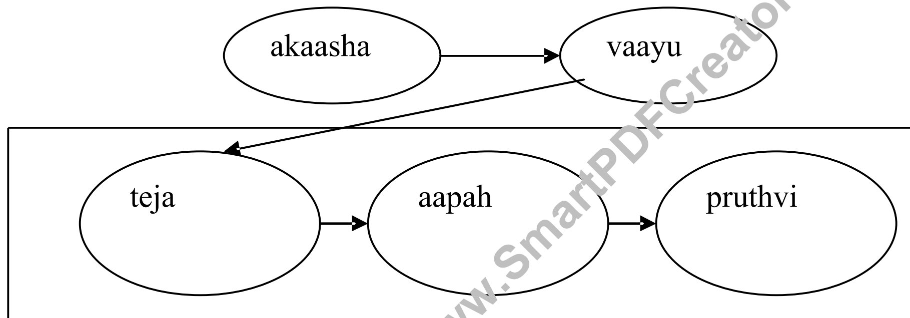
Appendix – H

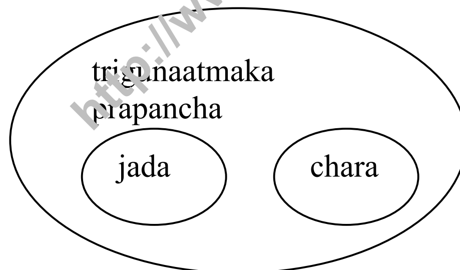
Srushti and related details

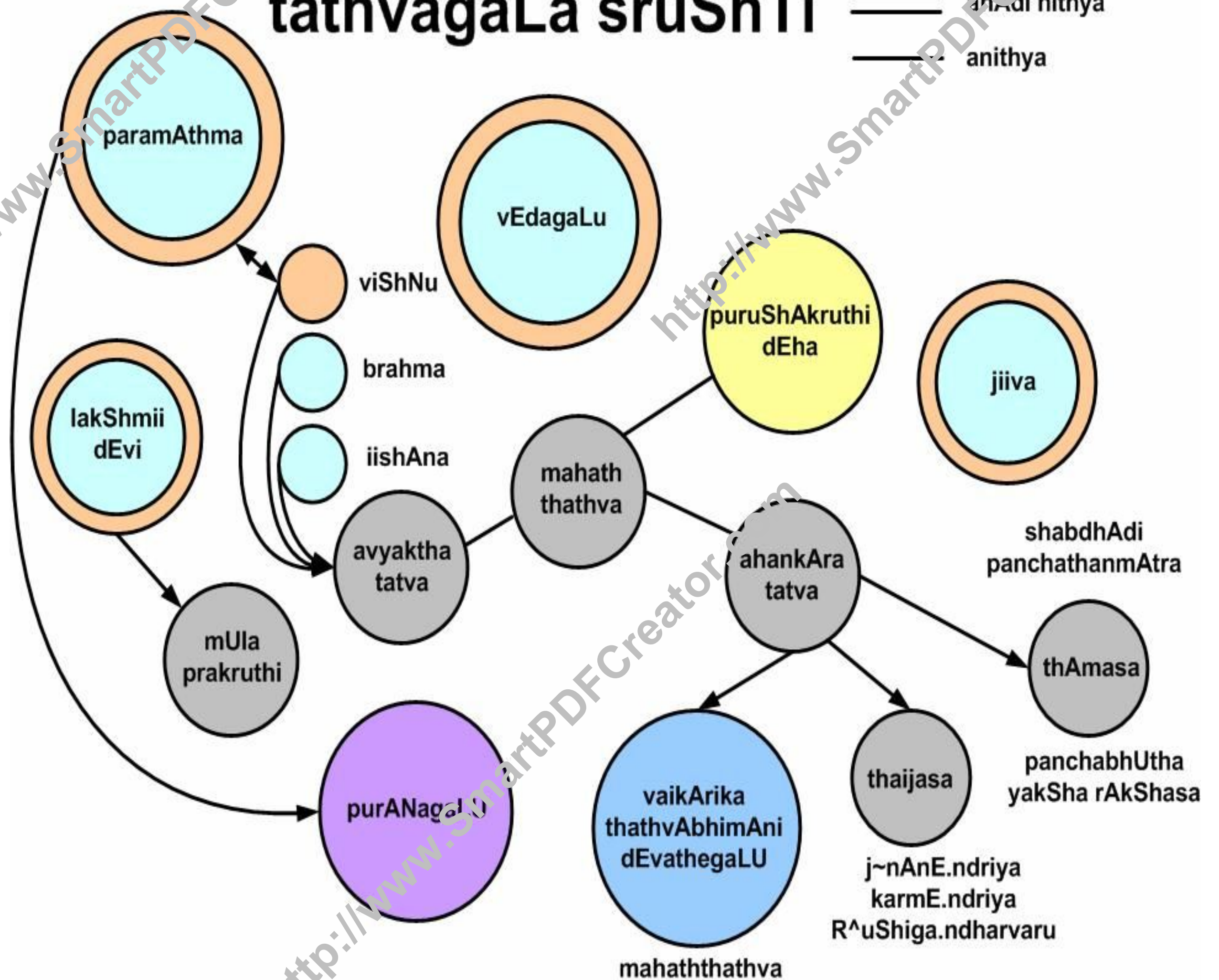

asrujya
jiivarAshi
pradyumna
srujya
vAsudEva
ShankarShaNa
mukhyaprANa
mAyA dEvi
lakShmii
dEvi
rudrAdi abhimAni
jaya
puruShAkruthi
dEha
saraswathi
mAyA dEvi
bhArathi
brahma
dEvaru
shESha
garuDa
shiva
saraswathi
sAvithri
hayagreeva
sUthranAmaka
vAyu
rudra
vidhi

Basic Elements



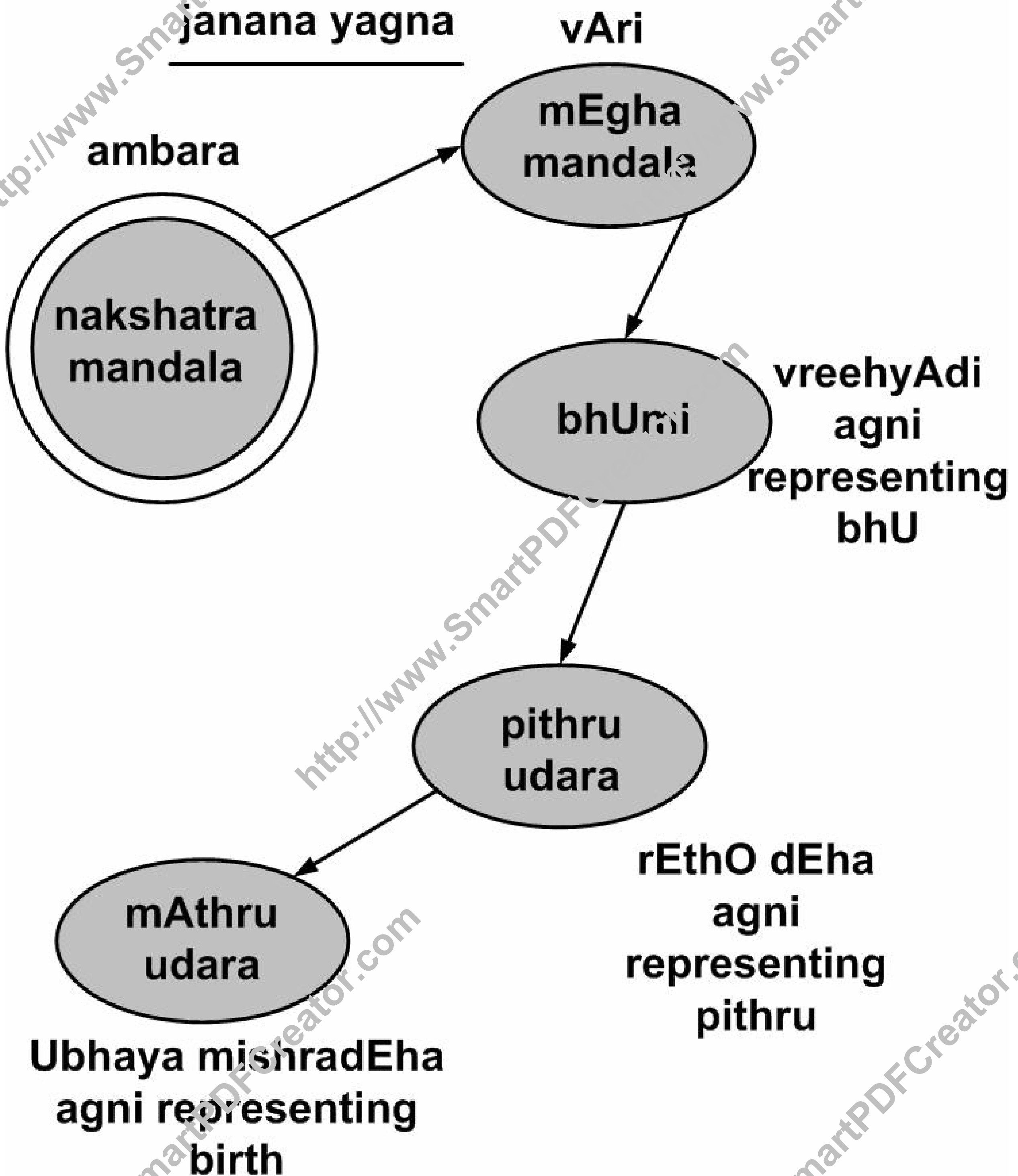




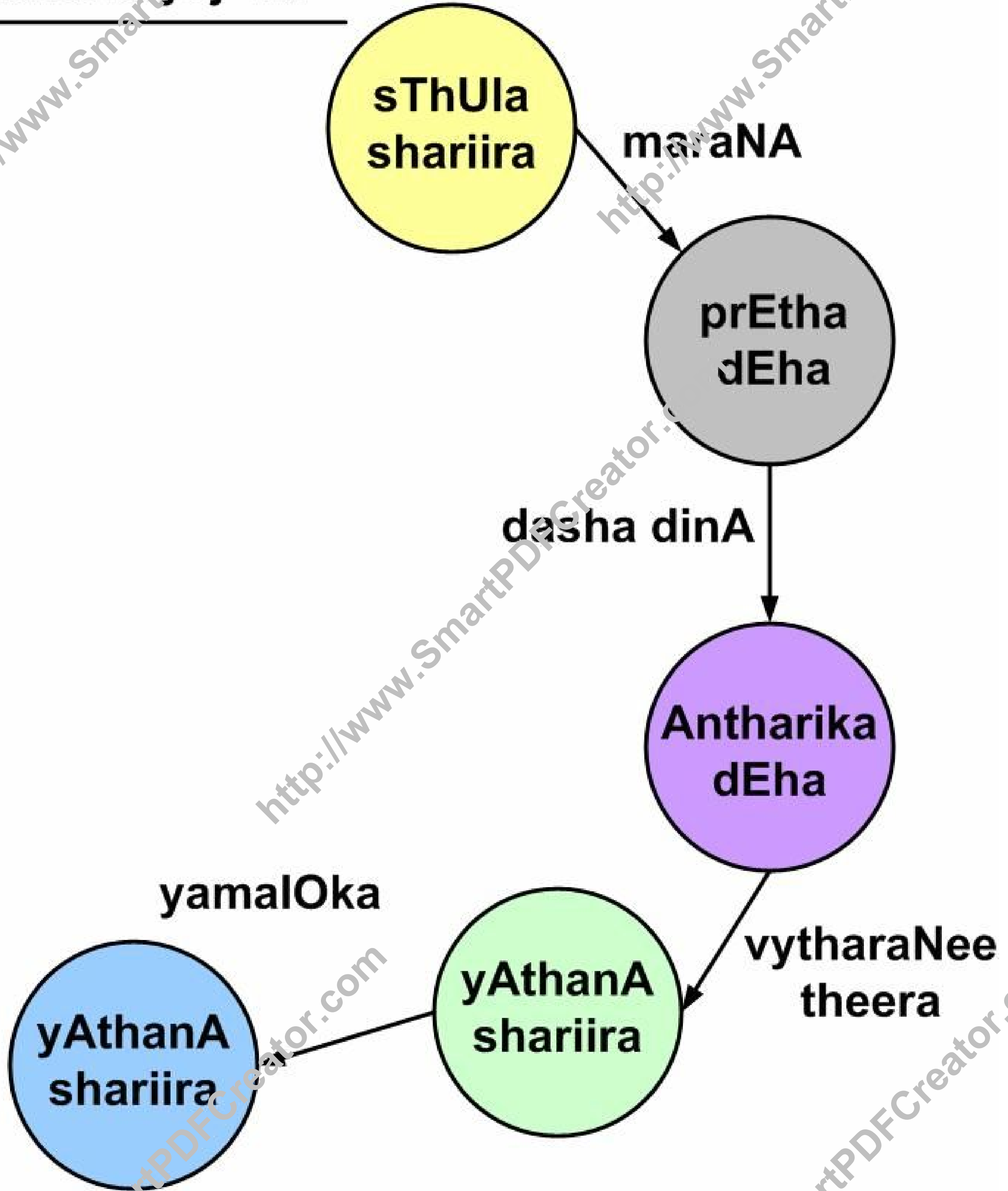


tathvagaLa sruShTi
anAdi nithya
anithya
paramAthma
vEdagaLu
viShNu
brahma
iishAna
puruShAkruthi dEha
jiiva
lakShmii dEvi
mahath thathva
avyaktha tatva
ahankAra tatva
shabdhAdi panchathanmAtra
mUla prakruthi
thAmasa
panchabhUtha yakSha rAkShasa
vaikArika thathvAbhimAni dEvathegaLU
thaijasa
j~nAnE.ndriya karmE.ndriya R^uShiga.ndharvaru
mahaththathva

janana yajna



marana yajna



KNOWLEDGE IS POWER

